THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Vol. XX Philadelphia, January, 1932 No. 4

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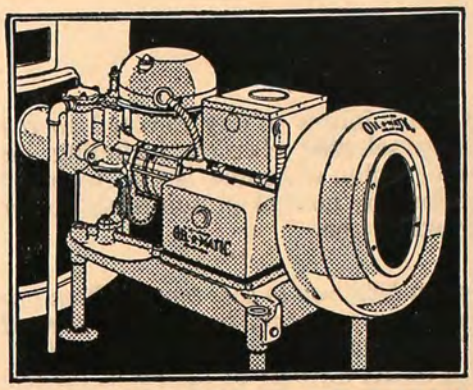

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THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Published Every Month Except June, July, August and September

Object

1. To promote Unity of Diocesan Life
   (a) By disseminating news of the Diocese, its institutions, parishes and missions.
   (b) By printing letters and pastorals by the Bishop from time to time.
2. To promote the Missionary and Benevolent Work of the Diocese
   (a) By publishing reports and appeals.
   (b) By recording current news and events.

PRESS OF THE JOHN C. WINSTON CO., PHILA.

VOL. XX: NO. 4 PHILADELPHIA, JANUARY, 1932 Fifteen cents a copy One dollar a year

Bishop's New Year's Greeting

A new year is always radiant with hope. "Columbus can discover a new world only once, but for youth each new year may witness the sailing of a new Santa Maria, the landing of a new Mayflower of the soul."

Each day must be filled with some good work. Youth is not a time to dream of a future, but to make each day a time of accomplishment. Age is not a time to reflect and count over what we have done, and in doing this, cease to labor. Great tasks are given us, and the time we are to labor is measured by our span of life. A writer and preacher, lately called to his reward, has so wisely and aptly said, "As boys in college, one of our grievous problems was the task of raising *m* to the *n*th power. But there is a task harder than that, and that is raising nothing to infinity. Yesterday, you subdued no temptation; today you have read no wise book, searched out no noble teacher, have written down no inspiring thought, have won no new friend, have offered no holy prayer. Today holds nothing. By what magical art, therefore, multiplying today's nothing by three hundred and sixty-five, and that by fifty, do you expect that at sixty you will enter into great riches of character? Life must march forward in a solid column of days. But it is not the sharp edge that cuts the oak, else woodsmen would use razors. It is the mass of heavy iron in the thick of the axe that lends power to the cutting edge. The difference between a savage and Edmund Burke is this, that for the savage each yesterday is empty. But Edmund Burke at thirty stands forth surrounded by ten thousand yesterdays, each day adding a little gold of experience, observation, reflection, friendship, obedience. It has been wisely said that youth has set up a new idol named Hope, and worships in a new temple, named Tomorrow. "Tomorrow, I will study," says the boy. "Tomorrow, I will deny myself pleasure," cries the epicurean. "I will undertake industry tomorrow." "I will forswear my cups," the drunkard exclaims, "tomorrow." The rich man adds, "I will endow a school, a church, a hospital, tomorrow."

Our own poet has said:

> Not enjoyment and not sorrow
> Is our destined end or way;
> But to act that each tomorrow
> Finds us farther than today.

What wonderful opportunities God is putting before each one of us. The Church at large, through its National Council, is viewing the whole mission field with the earnest desire to win the world for Christ. It picks out the points which the Church must hold and others that the Church must win. It has wondrous vision. It then determines what expenditure this will entail. This sum it apportioned, according to a just and equitable plan to each Diocese. A Diocese that does not take its whole apportionment decides that the Church shall not do its work, and nullifies the plan of the National Council.

The Diocese apportions its amount to the various Parishes by the same just and equitable method. A Parish that refuses to take its apportionment, like a Diocese doing this, decides that the Church shall not do its work.

Some Parishes are unable to shoulder the amount assigned and in some Parishes the amount assigned does not in any measure represent the giving ability. Single individuals could give the whole amount and yet not give to God a greater proportion of income than should be given. These are the individuals upon whom we must rely for furnishing the deficit that must arise each year. Men and women have in the past nobly come forth and assisted the Diocese to take its rightful share of the work. We hope and believe that they will come forward this year. It is a magnificent investment. It is the laying up of a treasure that is eternal.

To some, the outlook upon the coming year is not cheering. Unemployment, bank failures, and business depression are evident and emphasized in conversation.

It has been the custom in the past to blame our disasters and troubles upon God. This cannot be done at the present time. Famine has in the past visited certain countries and caused distress. Earthquakes and tempest have destroyed human life and property. Lack of scientific knowledge has deprived men of treasures at their doors; or brought disease and suffering to mankind. None of these have been factors in the present depression. The earth has never been more bountifully blessed by God. Men and women may be needing food, but the potatoes are so plentiful that they are rotting in the ground as the fruit has rotted on the trees. Means of transportation are abundant, and yet the cars are laying idle for want of business. It is not over-production, for there are consumers enough to absorb the supply, but they have not the wherewithal. There is no lack of the circulating medium. Money is laying in the banks. Men are afraid to invest it. Stocks and bonds are incredibly low, yet they fail to tempt men. There is the supply and there is the demand. What is the matter?

At the Conference at Glen Loch, I quoted from Gilbert K. Chesterton's "Reflections on a Rotten Apple." At the risk of some having read it, and all at the Conference having heard the quotations, I venture to repeat, "Our age is obviously the Nonsense Age: the wiser sort of nonsense being provided for the children and the sillier sort of nonsense for the grown-up people." "It is not the fundamental reason in things that is at fault; it is a particular hitch or falsification, arising from a very recent trick of regarding everything only in relation to trade. Trade is all very well in its way, but Trade has been put in the place of Truth. Trade, which is in its nature a secondary or dependent thing, has been treated as a primary and independent thing; as an absolute. The moderns, mad upon mere multiplication, have even made a plural out of what is eternally singular, in the sense of single. They have taken what all ancient philosophers called the Good, and translated it as the Goods." "I suppose it would be too much to expect such thoroughly respectable people to say, 'God is Good'; but it is really true that their conception of what is good lacks the philosophical finality that belonged to the goodness of God. When God looked on created things and saw that they were good, it meant that they were good in themselves and as they stood; but by the modern mercantile idea, God would only have looked at them and seen that they were the Goods. In other words, there would be a label tied to the tree or the hill, as to the hat of the Mad Hatter, with 'This Style, 3/9.' All the flowers and birds would be ticketed with their reduced prices; all the creation would be for sale or all the creatures seeking employment; with all the morning stars making skysigns together and all the sons of God shouting for jobs." "Oscar Wilde would probably have fainted with equal promptitude, if told he was being used in an argument about American salesmanship." "He said in one of his plays: 'A cynic is a man who knows the price of everything and the value of nothing.'" "And since Price is a crazy and incalculable thing, while Value is an intrinsic and indestructible thing, they have swept us into a society which is no longer solid but fluid; as unfathomable as a sea and as treacherous as a quicksand."

THREE DECADES COMPLETED BY ST. BARNABAS CHURCH, WEST PHILADELPHIA

On Thursday evening, October 22nd, St. Barnabas Branch, Haddington, celebrated its thirtieth birthday with a banquet and evening of reminiscing and looking forward in G. F. S. The Branch President, Miss Margaret Smythe, presided. Miss Mary Neilson, past National President G. F. S., told of the early days in the Branch, and Miss Betty Cave, Members' Vice-Chairman, of the Branch today. Miss Margaret Lukens, National President, and Mrs. C. William Spiess, Diocesan President, spoke on "Looking Forward in the G. F. S.," and the Rev. H. S. Paynter, Rector of the Parish, on "Looking Upward." Members were awarded for long and regular attendance. As an anniversary gift, the Branch presented $30 to the Parish.

The Editor wishes to apologize for having overlooked this celebration in the December issue.

Man is the iron and God is the smith; and we are always either in the forge or on the anvil. God is shaping us for higher things.—*Beecher.*

BISHOP'S BRICKS FUND AND ADVENT OFFERING

All Church schools assisting in the building of a parish hall for Trinity Mission, Solebury, Bucks County, through the Advent Offering or Bishop's Bricks Fund are requested to send the offering before January 12, 1932, to the Department of Religious Education, Church House. Checks may be drawn to the order of Gertrude Brodhead, Assistant Treasurer.

This offering counts on your parish quota for 1931.

There will be no diocesan devotional service in connection with the Bishop's Bricks Fund in January, but at a "Day of Offerings" in April the offerings of the Church schools for the diocesan purpose and for the missionary work of the whole Church will be duly dedicated.

ON SHARING

If nobody smiled and nobody cheered,
And nobody helped us along,
If each every minute looked after himself,
And the good things all went to the strong
If nobody cared just a little for you,
And nobody thought about me,
And we all stood alone to the battle of life
What a dreary old place this would be.

— *Unknown.*

The books of the Treasurer of the Diocese for the year 1931 will be kept open until January 18, 1932. All monies received for the Missionary Fund or Quota, and all Episcopal, Convention, and Sustentation Fund assessments due for the year 1931 will be included in 1931 accounts, provided they are received on or before the above date.

All Church Pension Fund assessments must, however, reach the Treasurer's office not later than December 29, as the office of the Church Pension Fund in New York closes its books on December 31, 1931.

The service was ended; the church doors were opened and the congregation began to leave. "Is the sermon finished?" asked a man who was going by, of his neighbor who was just coming out of the church. "No," replied that man, "it is not yet finished, we have only heard it, and are now going out to do it."—*Southern Churchman.*

Is the World Growing Better?

By Rev. Joseph Fort Newton, D.D.

It is not easy to answer such a question disinterestedly and without bias. Pride and prejudice are equally involved, and may subtly deflect us from the truth and mar our perspective. Reading a symposium of English opinion on the subject disclosed a puzzling disparity of view. Tories held that the world is hanging on the ragged edge of ruin, while liberals were sure that it is spinning into a new orbit of light. This leads one to ask, what is meant by the world growing better? Better how, in what way, and to what extent? What criterion have we by which to determine whether the world is advancing, and how fast. Certainly a sense of humor, to say nothing of humility, may well deter us from deciding so glibly that we are better than our fathers.

History, in the great conception of it, has often been compared to a mountain chain seen afar off in a clear sky, where the peaks seem linked to one another, towards the crest of the group. An ingenious and learned writer has recently amplified this famous image by speaking of a set of volcanic islands lifting themselves out of the sea, at such angles and distances that only to the eye of a bird, and not to a sailor cruising among them, would they appear as the heights of one and the same submerged range. The sailor is the ordinary student, while the eagle is the historian who takes long views, and sees the picture in the large. One covets the wing of an eagle the better to answer the question, "Is the world growing better?" We must survey the scene in the clearer, juster light of long time, keeping many things in mind, if we would know the truth of this matter.

Such a question would hardly have been asked before the time of Lord Bacon, and then only by a person of rare insight. Few realize how entirely modern is the notion of improvement and how well the world got along without it. Even the Greek philosophers did not think of themselves as living in a progressive age. For them the golden age was in the past. The present was not to them the promise of a wiser and better future, but the apex of human achievement. Any change, they believed, was likely to be in the direction of a decline. In the time of Homer the race had degenerated till two men could not lift the stone that Ajax threw; when Virgil wrote it took eight. As in prowess, so in intellect; Virgil envied Homer, and Dante envied Virgil; while the artists of the Renaissance took their inferiority to the ancients as a matter of course. Yet this belief in the progressive degeneration of mankind, which has been till modern times almost the normal thing, did not make men pessimists. No more buoyant and hopeful work has been done than by those men who thought themselves puny pigmies as compared with the heroes of old.

Within the memory of man now living our world-view has changed and we see an advancing, not a declining race. Looking back into the distant geologic ages, science saw man as a mere waif in the drift period, existing almost by sufferance of other animals, with no art, no knowledge of iron, silver, or gold, hardly able to make or use a tool of stone. It traced him up the long ascent, till he began to tame the dog and the reindeer, and became a hunter of animals hardly more wild than himself. Out of the depths he climbed, until within the period of recorded time he has become a creature of poetry, theology, philosophy, and finally of science and art. Not unnaturally, such a vision has altered our whole outlook and expectation with regard to the race and its destiny. Once the golden age was in the past; now it is in the future. Having climbed so far, there is no limit, so far as we can see, to the advance of the race.

No former age has ever sought anything more than perpetuity; we seek progress. Too often, alas, we imagine that progress will come whether we seek it or not, and that though whatever is may be wrong it will come out right, somehow, of itself. So much is this so that many people, and among them some of the wisest and most helpful of mankind, think of progress as if it were as much a universal law of the human world as the law of gravitation is in the world of matter. That is to err. A universal law, for all times, all societies, it is not. Even for ourselves, authority is not all on our side. Angles and distances make all the difference to the eagles and falcons who survey history, but a great historian of Rome in our day writes this sentence:

"If an angel of the Lord," said Mommsen, "were to strike the balance whether the domain ruled by Severus Antoninus was governed with the greater intelligence and the greater humanity then or now, whether civilization and general prosperity have since then advanced or retrograded, it is very doubtful whether the decision would favor the present."

Just as the old idea of a declining world did not make men pessimists, so the modern vision of an advancing world does not make all men optimists. Very curious, yet not incomprehensible, is the appearance in the thought of our day of antagonistic ideas as to whether the race is just now going up hill or down. The last century had few doubts; it felt itself the heir of all ages, and Swinburne sang his "Songs before Sunrise." But the new century, while still sanguine, is more obsessed with misgivings. An example in point is that striking book by a gifted woman entitled, "Is Mankind Advancing?" Looking back, she sees the men of the Italian Renaissance occupying a higher point of outlook than that on which we act out our little day. Further back she sees, on the mountain tops, amid gleaming temples, the glory of Greece in its golden age, and she thinks that we are far below that level.

Of twenty-seven men of transcendent genius in the history of the world, this writer finds ten of them in Athens. Therefore, if intellect be the test of progress, we have not advanced since Greece fell. Yet surely the true criterion is not so much the genius of the great men of the past as compared with those of the present, as it is in the higher quality and conduct of the many. Nor does she see Greece as it really was, but an idealized Greece held aloft in a mirage of poetry. Still less does she see our age for what it is. We may admit her indictment that our age seeks "To have more things; to get there quickly; to kill men rapidly; and to save pain"—but that is far from being the whole truth in the case. It is not fair to set the virtues of a distant time, glamored by poetry, over against the vices of today. Nor should we forget how Plato flayed the vices of the Greeks even in their golden age.

No; a truer insight is that of Charles de Vas in his "Key to the World's Progress," where he very rightly points out that any civilization may advance in one way and retrograde in another. He takes as an example the Renaissance which, as its name implied, was a great outburst of human vigor and joy, a rebirth of interest in the beauty and possibilities of the world. It was a period rich in great geniuses like Angelo and Cellini—giants in art, letters, politics, and science. Truly it was an unparalleled awakening of the belief of man in himself and his destiny, yet probably there has never been a period of more extreme depravity in other ways. It was the age of poison and the dagger, of unexampled treachery and cruelty, of unbridled lust and cynical egotism—against which Savonarola thundered. To name the enormities practiced daily in that age would make you stop your ears in horror. Not all the intellectual activity and splendor of that period prevented men from behaving like devils to one another.

So it would seem that the world does not advance with equal rapidity in all ways all the time. Our real problem, then, is to discover in what ways our age is moving forward most rapidly, and in what ways, if any, it is going back. Of the advance of the race on the material plane there is no manner of doubt, and it is truly wonderful. We know more of

Nature and have more power over its energies than any age has known before us. Humanity has multiplied and spread out over the globe, until there remains hardly a region yet to be explored. The race is healthier than it has ever been; life is longer, and vigor and endurance have waxed, not waned. The world is not so brutal as it used to be. It has more sympathy, more social imagination, and is therefore more sensitive to pain and more willing to alleviate it. Mutual understanding among peoples of the earth goes on by literature, by travel, by commerce, and the differences which spring from ignorance will soon disappear. We have today a growing sense of the world as one that is as novel as it is prophetic of a better day to be.

Never were there so many avenues and agencies for the diffusion of knowledge as there are in our time. They ramify everywhither, so that an idea once uttered strikes a sounding board, and echoes to the ends of the earth. With this facility of information there goes, inevitably, a certain superficiality of thought which carries with it a grave peril. Men read more widely and think less deeply than in former times. As a result, despite the fruitful philosophic insight of thinkers like James, Bergson, Eucken, Ward and others, we have no commanding theory of life to give unity and coherent meaning to the vast mass of facts accumulated. Modern thought is tolerant, but it lacks thoroughness and depth. This is true in theology. Perhaps the old theologians had a narrow outlook, but they dropped their plummets fathoms deeper than we do. No one need be told that in politics the ebb and flow of tides obey a fitful and inconstant moon. Surely this blight of shallowness will not continue, and the race will seek a profounder and more satisfying meaning of life.

Has the moral life kept pace with the advance in other fields? Frankly we must admit that it has not, if moral progress is tested, not by speculations in moral philosophy, but by the ethical elevation of human conduct. There has been, nevertheless, a very marked advance. Some now living have seen the rise and progress of the temperance reform, the downfall of slavery, the right of children secured, prison punishment rapidly changing to organized reform, and a new mercy for dumb brutes. Perhaps the greatest moral advance that has come about is—that wrong is now seen to be wrong, although done by the king, the church, or the state. Huge evils which the past accepted as a part of the order of things now rise up before us in horror, and must be abolished. Such brutality as Cromwell was guilty of at Drogheda would be a disgrace to the Turks of today. Surely a man whose life has spanned nearly all of this advance must be an incorrigible pessimist not to trust God and the future. And yet, while philanthropy has advanced almost too rapidly, it cannot be said that morality has kept step with the material achievement of the race.

All men of spiritual awareness realize that modern civilization is doomed to failure and wreck unless it can be transfigured by a new infusion of spiritual power. That is true; and it recalls a similar word of warning written on October 13, 1805. It was midnight, and Hegel sat in his room finishing his study of the Absolute. Outside, the armies of Napoleon were girding the city and the battle of Jena was beginning. Amid such scenes that noble thinker saw the peril of the modern world, and his lofty plea for the reality and permanence of the spiritual as the basis of assured advance holds true today. Yet even that refined thinker held that war is "an indispensable means of maintaining the moral health of nations"—which shows how far and how fast the best thought of the world has journeyed. No thinker of our day would dream of saying that war, with its evolution of a spirit of brutality, is essential to the moral health of mankind—least of all since the crucifixion of humanity in the world-war.

From whence may we expect the renewed sense of spiritual reality needed to rescue our age from ruin? Just now religion is confronted by a widespread apostasy and indifference, and many fear for the future of faith. A series of essays entitled "Preparation for the Ministry," written by ten men of the English pulpit, portrays a dismal outlook sadly out of key with the grand and solemn optimism of the gospel. Perhaps this condition will become worse before it gets better, with the result that preaching will more and more be confined to men of special endowment and efficient equipment. At any rate, it constitutes a challenge of a kind which has never yet failed to be taken up. The faith which buried Julian the apostate, Renan the suave sceptic, and Nietzsche the apostle of anti-Christ, need not tremble. Conditions are not worse than they were fifty years ago, and unless all signs fail we are in the midst of a profound awakening of the religious life which will bring us, we may be sure, another race of great preachers.

Unrest and expectation are everywhere rife. Throughout Europe, Persia, Egypt, India, in the far East, in Russia, and in our own land, there is tumbling, seething agitation, caused by the age-old conflict between the old order and the new. Fresh wine is being poured into old bottles and the bottles are bursting everywhere. Either we are on the eve of the most tragic era in time, or we are in the heart of the morning of one of the grandest days of humanity. Let us hope that while the thought of the race is broadening with the processes of the years, that it is also deepening, and that the peace of ordered progress lies ahead. Edna Lyall, in her little story of "The Knight Errant," makes two of her characters discuss this theme. One of them, as proof that the world is improving, points to the manifold institutions which exist for the lessening of suffering and the promotion of communal well-being.

"True, quite true," is the reply; "a wave of philanthropy is passing over us. There is much talk—even, I admit, much good work—but men are not more willing to live the life of the Crucified. There is the whole case in a nutshell."

So it is in very truth. Today as of old the cross is still an offence; men shrink from it, avoid it, not seeing that it is the secret of the life that is life indeed. How stands the case with each of us? Does the vanishing year find us more willing to yield ourselves in complete obedience to the Christ-spirit? What has become of those dreams of purity, honor and service which visited us in our morning years? Have they faded into a gray, colorless noon-day? Have the years imperceptibly hardened us, making us less tender of heart, less responsive to the appeal of the highest? God forbid! To mortals whose life is but a span it can matter little whether the sun of the world is rising or setting, but it matters much whether we are true to the light within us.

"From the silence of Time
Time's silence borrow;
In the heart of today
Lies the world of tomorrow;
And the builders of joy
Are the children of sorrow."

THE BROTHERHOOD OF ST. ANDREW

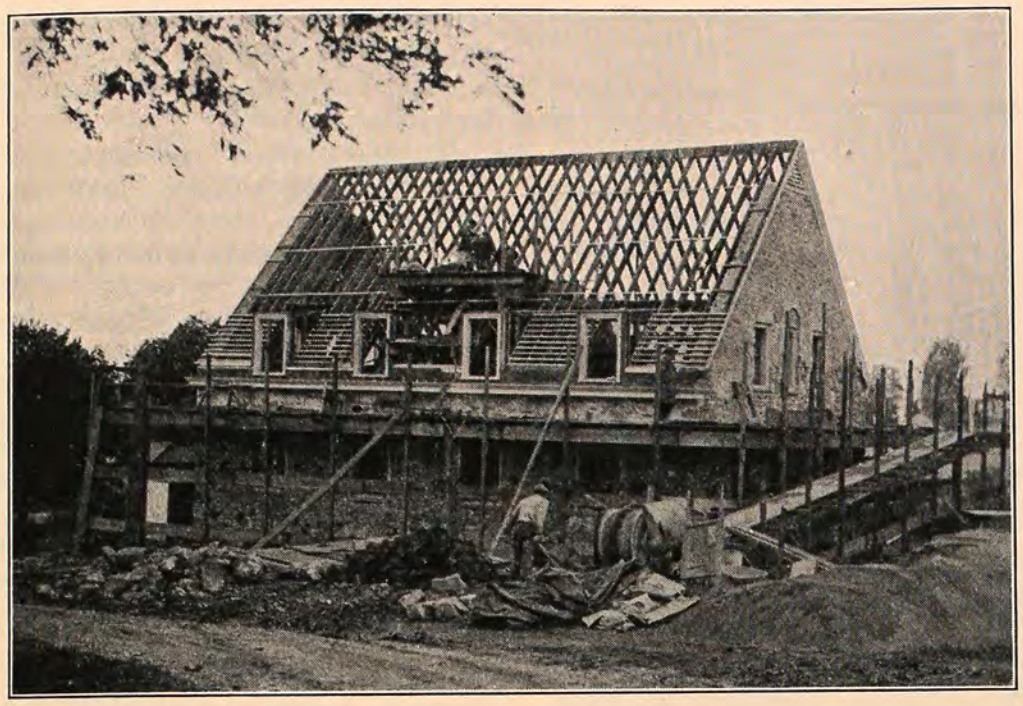
A Chapter of the Brotherhood of St. Andrew was organized recently in Old St. David's Church, Radnor, with six members. Mr. Samuel T. Atherholt is the director and Mr. William Buchanan the secretary.

A Chapter of the Brotherhood of St. Andrew was organized recently in Christ Church, Media, Pa., with seven members. Mr. Richard Evans is the director of the chapter and Mr. Nigel Wolff is the secretary.

Edgar A. Guest said: "To say I don't need the Church is mere bravado. I needed it when my father died. I needed it when we were married and when our babies were taken from us, and I shall need it again, sooner or later, and need it badly. I am in good health now, and I could, I suppose, get along nicely for a time without a clergyman or choir or even prayer. But what sort of a man is he who scorns and neglects and despises his best friend until his hour of tribulation?"—*Redeemer Tidings.*

Double Cottage for Married Teachers at Church Farm School

The Church is familiar with the fact that the Church Farm School has had a wonderful growth since its founding nearly fourteen years ago, but in all of its development, little attention has been paid to the comfort of the teachers.



Double Cottage for Married Teachers

That condition would still exist were it not for the generous gift of Mr. T. Munroe Dobbins, a Parishioner of St. Stephen's Church, who has added to his gift of an Infirmary, this Double Cottage, which will furnish living quarters for two married teachers.

The architects of the School, Zantzinger Vorie and Medary, have developed a little larger plan than that of our cottages but along the same lines, so that the building looks very much like one of the eight Cottages in which the boys live.

The School has four married teachers, one living in Philadelphia, one in Paoli, one in West Chester and one at the School and this new gift will make it possible to house two of our teachers and their families. Needless to say it is a very much appreciated and valued gift.

St. James's is tackling a large, definite task in the interests of our religion in Central Philadelphia.

There are those who feel that we may have expanded and developed our programme too quickly; that we may have got a little "ahead of ourselves," and that the practical task facing us is, in such times as these, a bit too large. Cutting down, retrenchment, are the order of the day everywhere. Ought not the Church to set an example, or at least to follow along with the tide?

It may be that this point of view is more widespread than I believe it to be; but, in any case, there is an opposite view and the next few weeks or months will tell us plainly enough whether we have done wisely in developing a large scale religious programme as a challenge to the lethargy and indifference about religion that is stifling the Church's life.

It is certain that the attention of religious leaders everywhere is more and more focussed on St. James's, Philadelphia. It is embarrassingly certain that we are being consulted about a growing number of central religious causes.

LECTURES TO BE HELD AT ST. CLEMENT'S

On the Monday evenings in January there will be a series of Lectures given in St. Clement's Church, 20th & Cherry Streets, Philadelphia, at 8.15 o'clock, on "The Four Notes of The Church." On January 4th Bishop Ivins will speak on "The Church is One"; January 11th Bishop Campbell Gray will speak on "The Church is Holy"; on January 18th Bishop Booth will speak on "The Church is Catholic"; on January 25th the Bishop of Algoma will speak on "The Church is Apostolic." These Lectures are being given because of the unrest which is so apparent at this time concerning the fundamentals of the Faith, in the hope that some may be helped to recover their own personal faith.

Many a man says he can't advertise because business is too dull. Mebbeso, but it wasn't raining when Noah built the ark.—*Galt Reporter.*

THE MISSION AT ST. LUKE'S, GERMANTOWN

Ever since the Mission, preached in 1924, by Father Whittemore of Holy Cross, assisted by Brother Sidney, we have looked forward to the time when we might have another. At last, the Father Superior of the Order of St. John, the Evangelist, promised to send us the Superior of the Canadian House of the Cowley Fathers, at Bracebridge, Ont., The Rev. Roland F. Palmer, S.S.J.E., and, as his Assistant Missioner, Father Serson, S.S.J.E.

The Mission began with a Quiet Evening for men. Despite the competition of Hallowe'en, we had about eighty men present, of whom about twenty-five or thirty were members of the Laymen's Catholic Club, from other parishes. Evening Prayer was said at 5.30, and the addresses were at 6.00, 7.30 and 8.30. Supper was served in the Parish House at 6.30, during which silence was observed by the men and a reading given from "Saints and Leaders."

On Sunday, the Mission really started, with a tremendous impetus. The children came each afternoon, for seven days, for their Instruction and Service, which was under Fr. Serson's direction, and, on Saturday morning, at 9.30, they came to Mass. Each weekday there were five Masses—at 6, 7, 7.30, 8 and 9.30. These were very well attended, with an average of about one-hundred people present each day. During the Mission of eight days, nearly one thousand Communions were made at the early services.

Every night, at eight o'clock, the large church was full, and on the two Sunday nights it was truly "standing room only." A large congregation came together at 7.45 for hymn-singing before each evening service.

One of the high points of the Mission was the period given over, every evening, to the offering of the Intercessions. One really felt that a ***work*** of prayer was being done. The atmosphere was intense and full of vitalizing forces.

The chief note of the preaching was simplicity. If one came to be preached at, he received a disappointment and probably an administration of what was good for his spiritual pride. As one listened, night after night, the message seemed to be summed up in something like this: "How simple, how beautiful, how true, how real it all seems! I must try to make it more so for myself!"

Thanks be to God for the great blessings of this Mission.

Two-thirds of "promotion" is "motion."

If you can't be thankful for what you receive, be thankful for what you escape.

30th Annual Conference Federation of Church Clubs

One of its most attractive and inspiring programs was that which enriched the annual dinner of the Church Club of Philadelphia, held in the big Clover Room of the Bellevue-Stratford Hotel, the event being the close of the Thirtieth Annual Conference of the National Federation of Church Clubs, which had met in this city Friday and Saturday, November 20th and 21st. Presiding, in his customary happy way, was Louis Barcroft Runk, Chairman of the Committee on Arrangements, and the hall was filled with the members of the Church Club, many of the clergy of the Diocese, and, especially, the visiting delegates to the Conference, who had come from twelve dioceses—north, east, south and west. The program of addresses was interspersed with delightful musical selections by the quartette of St. Matthew's Church on Girard Avenue, consisting of Mrs. Edward H. Wiegand, Mrs. Myrtle Miller, William Gebhardtsbauer, and Fred Flood, Jr., with Miss Roma Angel at the piano.

Photograph by G. H. Randall

A Group of Church Club Members Visiting Washington Memorial Chapel, Valley Forge

The speakers included Bishop Taitt; Bishop Fiske of Central New York; James D. Allen, Chicago, President of the National Federation of Church Clubs; Judge Abraham M. Beitler, President of the Philadelphia organization; and closing with a characteristically fine address by the Hon. George Wharton Pepper. The Conference, at its sessions in what is known as the South Dome of the Bellevue-Stratford (a part of its roof garden), had wrestled with a number of problems confronting especially the laity of the Church, and particularly the new plan for a large laymen's organization, somewhat similar to the Woman's Auxiliary, but having greater scope in its activities. Such opposition as there appeared to be to that proposal came from delegates who feared that such a large organization, composed of individual members of the various diocesan and parochial Church Clubs as well as of the Brotherhood, might sap the strength of existing organizations.

The two-day program was carried out with a smoothness and precision on the part of the committee that brought enthusiastic comments by the visiting delegates; and the weather man, too, made his entirely acceptable contribution to the forty-eight hours of serious conference mixed with delightful recreation. President Allen presided at the conference sessions (held Friday morning and afternoon and Saturday morning), and Joseph E. Boyle, also of Chicago, was secretary.

On each of the two mornings, at 7.45, there was a Corporate Communion,—on Friday at the Church of the Holy Trinity, Dr. Tomkins being the celebrant; and on Saturday at Old Christ Church, Dr. Washburn celebrating. These were followed each morning by breakfast, with the visiting delegates as guests of honor, at the Rittenhouse Club and at Christ Church Neighborhood House respectively. On both these occasions felicitous addresses were made, Judge Beitler at the Friday morning breakfast welcoming warmly, on behalf of the Philadelphia Church Club, the visiting representatives, and figuratively speaking, giving them the keys of the city; and Dr. Washburn, at the Saturday morning service speaking of the patriotic traditions of Old Christ Church, where the delegates were about to receive the Holy Communion.

On Friday the visitors and officers of the Conference were the guests of Judge Beitler at luncheon at the Union League (where, by the way, all visitors were entertained over Friday and Saturday), and Judge Beitler after the luncheon escorted the considerable company through the stately Masonic Temple on North Penn Square.

The Lighthouse, in Kensington, was the scene Friday night, of a large dinner given in honor of the visiting delegates, Mrs. Bradford, of the Lighthouse, making a most happy address; and after the dinner the nearby Boys' Club was visited, and a tumbling exhibition was given by a team in honor of the guests.

Saturday afternoon could not have been fairer had it been a day in late Spring, and a considerable number of automobiles, tendered by their owners (members of the local club), and who in many cases drove them, were assembled at the Union League to take the visitors and a number of the local members on a trip to Valley Forge, Old St. David's Church in Radnor, and stopping (at the cordial invitation of the host and hostess) on the return to Philadelphia, at the beautiful farm of Mr. and Mrs. George Wharton Pepper, where a delightful hour was passed with Senator and Mrs. Pepper and their guests, who included Bishop Abbott, of the Diocese of Lexington, and Mrs. Abbott. At the invitation of Mr. Pepper, Bishop Abbott spoke briefly of his work in Lexington. At the Washington Memorial Chapel at Valley Forge Dr. Burk, the Rector, received the guests, and showed them the wonders of this sanctuary of peace-after-war, and the many memorials to be found there, the result of his genius and persuasive personality.

There was only a little time for a change of raiment after the return to the city, and then came the closing event of these most delightful two days of conference and fellowship, the dinner described in the opening of this account.

At the final meeting James D. Allen, Chicago, was re-elected National President; E. Osborne Coates, Philadelphia; L. J. Robbins, Cleveland; and O. J. Seymour, New York, Vice-Presidents; and Joseph E. Boyle, Chicago, Secretary-Treasurer.

The Committee in charge of arrangements locally was composed of Louis Barcroft Runk, Chairman; Ronald J. McCarthy, E. Osborne Coates, Edmund B. McCarthy, and William Ives Rutter, Jr.

"What is to last forever, takes a long time to grow."

Life is the stuff to try the soul's strength on and endue the man.—*Browning.*

Clergy Conference Convocation of Chester

Bishop Taitt, Dean Shreiner, and about thirty of the Clergy of the Chester Convocation participated in a Quiet Day at St. Mary's, Ardmore, Tuesday, November 24, led by the Rev. Ernest C. Earp, Rector of Church of the Redeemer, Bryn Mawr.

The service opened with a Celebration of the Holy Communion at 10 A. M. From 11 A. M. to 1 P. M. and from 2 to 3 P. M., Mr. Earp led in a series of meditations and prayers, with pauses for silent devotion or relaxation. Luncheon was served at one o'clock by the women of the Parish, and as the rule of silence was relaxed it afforded a pleasant hour of sociability. The Bishop was unable to stay for the afternoon hour, but gave us his blessing at noon.

Mr. Earp's preliminary meditation was on "An abiding God in a changing world," and then he led our thoughts for the day on the four significant words of Romans I. Δουλος "a servant," κλητος, "called," αποστολος "sent," αφωσεισμενος "separated." He said in part;

1. There are three principle causes of change in the present world: (a) science and criticism, (b) mechanism, (c) democracy. Modern man is standardized, secularized, humanized, But

"I cannot change my soul
It will not rest
In its clay prison, this most narrow sphere
It has strange impulse, tendency, desire
Which nowise I account for or explain
But cannot stifle."

Our present problems must be solved at the center, not the circumference

"As we measure, so it is meted to us
He who gives all, receives all in return
He who gives wholeness, receives wholeness in return
And he who gives himself wholly
Shall himself be made whole."

There is a sense of permanence in being able to relate ourselves to reality. In a growing world of creative values man finds himself laid hold on by something greater than himself, and visions the reality behind the facts.

2. Δσυλος "a servant," a "bond servant," a slave. Our effectiveness is in proportion to our obedience. Personality is the greatest influence in the world, and the supreme influence is the supreme Personality—Christ. I am His by the conquest of His love over me.

"And it shall be, if he say unto thee I will not go away from thee because he loveth thee and thy house, because he is well with thee,
Then thou shalt take an awl, and thrust it through his ear unto the door, and he shall be thy servant forever."

We are men with bored ears.

3. κλητος "called," Christ meets us along the line of our own need: we bring Him our problems and He gives us Himself, and thereby goes to the root of the problem

"The Master is come and calleth for thee:
"Speak, Lord, for thy servant heareth:
"The High and Lofty one who inhabiteth eternity, whose name is Holy."
"Come to be guest with a man who is a sinner."
"My heart hath talked to thee 'Seek ye my face'";
Thy face, Lord, will I seek.
"He called twelve that they might be with Him and that He might send them forth to preach."

The effectiveness of our preaching is in proportion to the reality of our companionship with Christ.

The most tragic hour in a priest's life is when a friend comes to him on his journey, and he has nothing to set before him. We need to keep our spiritual life sensitive to the demands and needs of our people.

4. Αποστολος "sent."

"Be radiant in our hearts, our lives, this day
Thou spirit of the living God
Make us as lighted candles in a darkened world
Give us this joy, this radiance of Heaven,
Even in fuller measure, till the perfect Day
Thou joyful mighty Spirit of the Living God."

We are sent to preach as Ambassadors for God: we preach not ourselves but Jesus Christ. We are sent in power, not to discuss or argue or explain, but to proclaim the Gospel of Christ. We are sent in confidence

"Who knowest whether thou art come into the Kingdom for such an hour as this."

We must point the way of life when the press sees the road to ruin. We are sent with a message: We are not urged by necessity, but drawn by the love of Christ, a greater power than heredity, environment, or the conflict of life.

5. Αφωσεισμενος. We are freed for a companionship beyond any human relation, which is eternally creating our souls. In this separation we recognize God as the center of all life, and are rescued from a narrow egoism. The whole self becomes harmonized and enobled, perception is quickened, mental processes clarified, the moral tone is cleansed, the whole man braced for effort. It is not a separation from life, but a parting from lesser things for the effective coöperation in the creative and redemptive purpose of God.

"Master give us life today,
Life strong and triumphant
Life full, free and eternal
Give us the fulness of physical life
In these swift perishing habitations of Thy Spirit.
"Give us the fulness of mental life
In these minds whereby we strive laboriously
To think Thy thoughts again.

"Give us the fulness of spiritual life
The abounding glory of the knowledge of Thine own indwelling,
Whereby in space and time we may live the everlasting life
Which is Thyself."

* * *

Many of us feel today that we are devotionally starved in our public and private life. This experiment, new to our Convocation, convinced myself at least, that there is a way that can be taken—that *must* be taken, by clergy and laity as well, to break away regularly and wholly from our absorbing activities to replenish our spirits in His Spirit. It goes without saying that such devotions must be led by men who live in especially close contact with God, or else they will become matters of dry and profitless routine. We of Chester Convocation are blessed in having Mr. Earp, who literally lives in the Presence of which he speaks, and it is my great hope that this first experiment will grow into a regular practice.

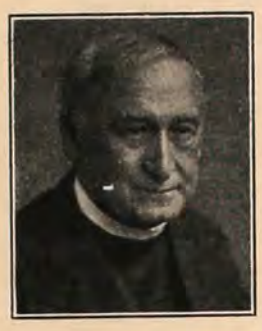
The staff of the diocese of Anking, China, is now almost entirely Chinese. The foreign members are: one bishop and one foreign priest, one doctor and two nurses, two business women, three sisters, two men teachers. The Chinese staff includes: 31 Chinese priests, 18 catechists, 96 teachers, 3 doctors, 2 sisters. Bishop Huntington writes:

"The object of the Anking mission has always been to merge itself entirely in the Chinese Church, and the troubles of recent years, instead of blocking the project, have hastened it. Chinese workers are now in charge of nearly everything in the diocese. Every church, every school, and even the hospital, are under Chinese heads. The bishop and the diocesan treasurer are Americans.

"I think it is probably better that this last should be so for some years to come. But then I should have said in 1926 that it would take at least ten years and probably twenty to get to the point at which we arrived in about three years under pressure of circumstances, so perhaps I am wrong in this also. I hope, however, and I think my Chinese brethren share the hope, that we shall not be forced into making another jump too suddenly. It may be good for us but it is not pleasant. In any event the Church in China, in spite of her troubles, is going on to meet her new problems, stronger and more vigorous than ever."

Many, Many Thanks to Pennsylvania!

This is the chorus the Bishops are singing without one minor key. The harmony is as perfect as any ever produced by the Philadelphia Orchestra. It is a hymn of thanksgiving to which the "Old Diocese" can listen with humble satisfaction. 'Tis not by chance that this has come to pass. Those who laid the plans laid them well. There are rumors of a Conference on a Pullman all the way to New York between Bishop Garland, Bishop of the Diocese, Master Strategist, and Mrs. George Woodward, the Woman's Auxiliary's devoted President, earnest Churchwoman and true and generous Christian. They decided, when other Dioceses were hesitating, that Pennsylvania would take the Advance Work.



Bishop Taitt

The projects were to come from all fields as far as possible, and where "Pennsylvania's boys" were the leaders. So the projects apply to the Domestic, the Indian, the Negro and the Foreign Fields (for Honolulu is certainly more than Domestic). Three of the seven Bishops helped are "Pennsylvania's own," and four have had close contacts with this Diocese. Bishop Beecher, the war-horse of Western Nebraska, Bishop Cross, the Statesman of the Northwest, and Bishop Creighton, the Diplomat of Mexico, are "Our Own." Bishop Littell, the Apostle of Unity of East and West, was born next door, the Bishop of Wyoming, who is making such a record, lived here until recently and was consecrated in this Diocese, and the Bishop of Oklahoma was inspiring to the Clergy at the Conference. Bishop Darst, the silver-tongued orator of the South, is very much beloved by Pennsylvanians.

Bishop Garland

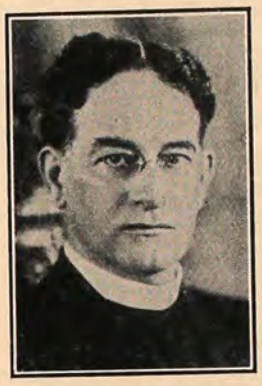
Thus the interest of groups throughout the whole Diocese was aroused in one or another of these projects. About this time, or was it because of this venture of faith (because God has a strange way of working His Purpose out), the Diocesan Laymen's Missionary Conference at Glen Loch "got religion" on a Saturday evening. There emerged from this a Central Laymen's Missionary Committee. This Committee with the enthusiastic support and coöperation of Bishop Taitt and the Deans, for Bishop Garland was abroad, laid their plans. Among other things, they packed the Academy of Music with the greatest Missionary Mass Meeting for the Advance Work Program that was ever held in these United States. Western Nebraska was there! Wyoming was there! Oklahoma was there! Meixco was there! And they were delighted. This is what Pennsylvania promised that evening:

For Hospital at New Bern, North Carolina	$25,000.00
Missionary Church at Joquicingo, Mexico	1,400.00
Repairs to Mission Cuernavaca, Mexico	1,000.00
Indian Mission at Santiago Loma, Mexico	1,500.00
Social Service Work, Mexico City	5,000.00
Social Service Work, La Casa del Sagrada Nombre, Mexico	1,100.00
Church at Bassett, Western Nebraska	1,000.00
Rectory at Broken Bow, Western Nebraska	600.00
New Church at Whitman, Western Nebraska	500.00
Rectory at Holdrege, Western Nebraska	1,000.00
Repairs to Bishop's House, Hastings, Western Nebraska	900.00
Completion of Cathedral, Hastings, Western Nebraska	6,000.00
Parish Rooms at Hanna, Wyoming	2,000.00
Log Church at Fox Park, Wyoming	500.00
Rectory at Medicine Bow, Wyoming	1,000.00
Church at Riverton, Wyoming	3,000.00
School on Shoshone Indian Reservation, Wyoming	1,200.00
Restoration of Church at Green River, Wyoming	1,000.00
Repairs to Church at Basin, Wyoming	1,500.00
Church at Miami, Oklahoma	5,000.00
Rectory at Colfax, Spokane	3,000.00
Building Iolani School, Honolulu	50,000.00
	$113,200.00

This is what has been done in this year of depression. All Projects have been completed except that of Bishop Littell. He has been paid $5,377.95, and he is perfectly willing to wait. Every day something comes in from some of the parishes.

The results of these wise plans, this effort and the self-sacrifice of the whole Diocese, speak for themselves in the following letters:

Your letter of November 27th advising me that Pennsylvania is sending forward $10,000 for Mexico is the best and most important news I have received since my arrival in the States. The Diocese of Pennsylvania has paid the entire amount assumed for Mexico on the Advance Work Program. I am rejoicing not only because of the great impetus Mexico will receive in its work, but in the splendid achievement of my old Diocese.



Bishop Creighton

I wonder if you will smile and think me too optimistic when I tell you that I was so sure of Pennsylvania that in the case of Cuernavaca I anticipated your gift and in the face of pressing need went forward with the work assuming an obligation which I felt sure would be cared for.

The apparently hopeless ruin in that place has been transformed into a beautiful little Church and a satisfactory rectory. I visited it just about a month ago with our new Suffragan Bishop, who was born in Cuernavaca, receiving his first religious instruction in the room which is now the Church.

Joquicingo is rapidly rising. The Indians there are matching your gift dollar for dollar. Splendid reports of the inspiration and new zeal, in this long-neglected Mission, as a result of Pennsylvania's interest, come to me through Archdeacon Samuel Salinas.

The amount for Santiago Loma, which came to me last year through the Woman's Auxiliary, has already been expended. The new Church is one of the largest and finest in Mexico. The Indians did their share in cutting tepatate and actual building. The result is far beyond my expectations. Over a thousand people came for the Consecration. A new road was built from Chapantango and three automobiles filled with people got through for the Service. You of Pennsylvania must be given credit for that new road and for bringing Santiago Loma in touch with the outside world.

Bishop Salinas y Velasco, our new Mexican Suffragan Bishop, has plans for a complete reorganization of our work in Mexico City. I know what happiness the news that there is $6,100 available for the Social Service stations will bring him. To have our day nursery and the work of

La Casa del Sagrado Nombre in their own buildings will be a great step forward, a matter of considerable economy, and an enlargement of opportunity for service.

May I express my deep gratitude to all who had a part in the Advance Work Program for Mexico. Please do not lose interest in these projects, but keep them, the people they serve, and our missionaries in your prayers. Your Diocese has pushed our work in Mexico a long distance forward.

May God bless you of Pennsylvania for all you have done and are.

FRANK W. CREIGHTON,
Bishop of Mexico.

A congregation in the State of Hidalgo, with their Bishop and their active priest

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Last week I received through the Treasurer of the National Council the final payment on the $5,000 Advance Work Project at Miami, Oklahoma, undertaken by the Diocese of Pennsylvania.

Bishop Casady

On behalf of the church people at Miami, the District of Oklahoma and myself, may I express to the Diocese of Pennsylvania our very deep appreciation for the loyalty, interest and generosity expressed in this great gift.

The support of the Diocese of Pennsylvania has made possible the erection of a beautiful stone church in this important center. Miami was the largest town of the state of Oklahoma without an Episcopal Church. It is the business center for an area larger than Rhode Island.

The entrance of our Church into this field is proving to be as successful as we anticipated. A resident clergyman is in charge, the congregation and communicant lists are growing steadily. Work in religious education has been begun on Sundays and week days; work has been inaugurated in connection with the Junior College located in Miami. From this church as a center, we are reaching out to the coal and zinc mining districts and supplying one rural mission. The Vicar and people are filled with encouragement and hope. They are working toward self-support and parochial status by the end of the present triennium.

While the work is not large from the standpoint of Pennsylvania, it is an outpost in a new field and gives every promise of rapid growth and permanence.

Your generosity has set a standard for the people of Oklahoma and inspired the members of All Saints Mission to do their utmost as evidence of their appreciation for your confidence and generosity toward them.

Sincerely yours,
THOMAS CASADY.

All Saints Church, Miami, Oklahoma

To Our Friends in the Diocese of Pennsylvania:

When the letter from your Executive Secretary, Mr. Van Meter, came, stating that the Diocese of Pennsylvania had sent to the Treasurer of the National Council the sum of $10,000 in payment for the objects named in our former correspondence for Western Nebraska, I felt an inexpressable sense of gratitude to God for the wonderful help which this all means to our work out here. I had just written a similar letter to Bishop Howden of New Mexico stating that we were now prepared to send forward our Advance Work Pledge for New Mexico. Of course our gift is only one-tenth of what Pennsylvania has sent to us, but I believe it represents a very creditable spirit of unselfishness among our scattered communicants of this large missionary field, especially under present circumstances. I believe it was possible for me to feel better about receiving this wonderful help from the good old Diocese of Pennsylvania because of the fact that we had met our pledge for the same cause.

Bishop Beecher

In referring to the various projects in Western Nebraska for which this money is to be used, it may be interesting for you to have the following information:

Bassett

Our mission at Bassett where we have built the new little church will now be free from all incumbrances and ready to be consecrated. Bassett is really now the logical center of the work in the eastern end of the Valentine Deanery, which extends over two hundred miles from east to west on the Chicago Northwestern Railroad. We want very much to have the missionary in charge of this field live at Bassett eventually. You can well imagine what it means to be entirely free from debt these days. Many of our parishes and missions have been seriously handicapped during the past twelve months by the startling failure of banks in which their funds were deposited. Bassett is one of these. This congregation had by hard labor and sacrifice during the past twenty years, gathered together a sum of money sufficient to pay in full the obligations on their newly completed church. Should this unfortunate situation result in the return of any portion of this loss, it will enable us to accomplish more in the Advance Work of the District either locally or at some other point. We as yet have no rectory at Bassett.

Broken Bow

Broken Bow is the mission to which Mrs. Beecher and I were on our way a year ago the fifteenth of last month for the Sunday services when we met with our almost fatal accident. Both Mrs. Beecher and I, having been spared through the long period of our recovery, feel that we have something now to look forward to in our next visit at Broken Bow, because we have not seen the wonderful changes and improvements in the old rectory where Rev. and Mrs. J. C. Ferrier have lived for the past three years. It has always been my conviction, especially since I became a Bishop, that no priest of our Church can get the same inspiration for his work out of an uncomfortable and very unattractive house to live in. A man's home should be a suitable place for him to find complete relaxation and the kind of rest which best fits him for his spiritual, mental and physical responsibilities. Pride in keeping up our Church property has, in proportion, a like influence upon the community as does his own personal habits of living and conduct. Naturally, the Bishop feels a sense of pride to be a guest in a home which has its own natural and unique attractions. No one enjoys this more than the rector and his family, especially when the rector's wife is as artistic a housekeeper as is Mrs. Ferrier. Mr. Ferrier by his own labor excavated a full basement—the furnace was reset—the rooms were rearranged by the shifting of partitions, and made most comfortable and homelike. In keeping with the remodeled rectory, the grounds have been beautifully landscaped.

Whitman

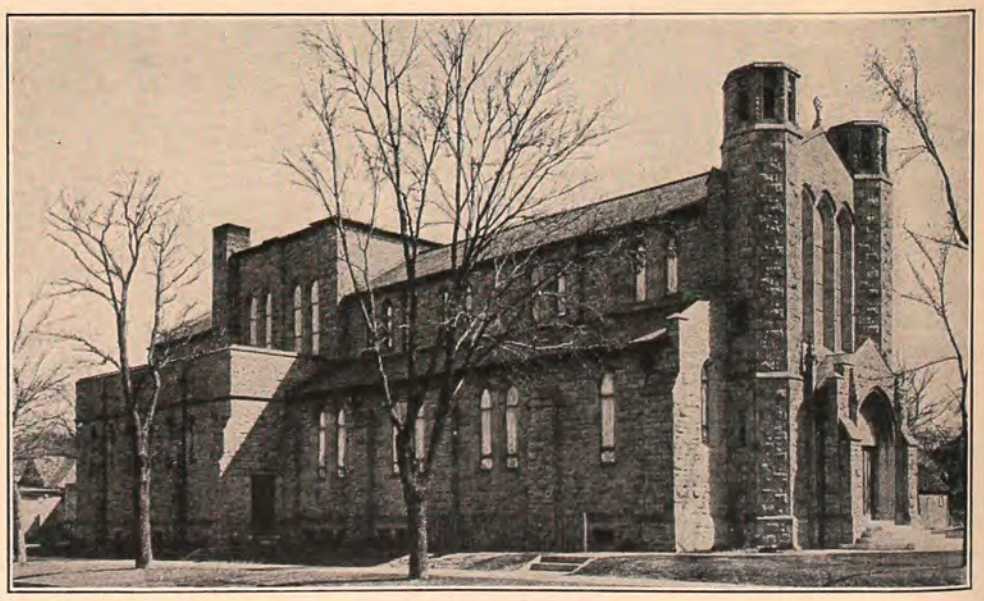
If you were on a daylight train going west through the sandhills of northwestern Nebraska, and happened to be looking out of the window when the train stopped at the little in-cattle-land-town of Whitman, you might say: "What can the Church accomplish in a sandbank like this?" There are scarcely enough buildings in the place to arouse even the query as to what its name might be, but were you to spend two or three days traveling over the wide area of this great cattle range of Western Nebraska, you would find some very happy, healthy, and interesting families of young cattlemen who are raising not only thoroughbred animals, but thoroughbred children. A little over a week ago I buried the father of eleven children, some of whom are married and living on these ranches, and the mother of whom lives in the little village with very limited sources of income, trying to provide for their care and education. The little chapel we hope to build in Whitman will become the social and spiritual center of this vast community of very splendid young people. I know of no mission in my district with brighter prospects.

Holdrege

Since the plans were started for the improvements in connection with our church at Holdrege, the priest in charge has been called to the rectorship of The Church of Our Saviour, North Platte. Therefore just at present this mission is vacant. We are already making plans for the continuation of this work with a resident priest in charge. The church is an attractive building and a fitting memorial to the young child in whose memory it was built. The present rectory is a plain, unattractive, poorly constructed, frame house. Your gift will permit the reconstruction of the rectory in keeping with the church building and along scientific principles of comfort and health. This work has long been the vision of the small group of our loyal communicants there.

The Bishop's House

Mrs. Beecher and I have lived in this house here in Hastings for the past twenty years. The "See City" was formerly at Kearney. My study is in the attic of this house and I have been hoping we might have a little more room in the Bishop's office, and this is what I have had in mind



A view of the Cathedral at Hastings

in asking for the appropriation for this particular advantage in the arrangement of the Bishop's office. At present our Executive Secretary is obliged to have his office down in the city, and it is not altogether an ideal arrangement, involving as it does a very considerable inconvenience and expense.

Completion of St. Mark's Pro-Cathedral, Hastings

With the wonderful help given by the Diocese of Pennsylvania, we will soon be able to consecrate our new Pro-Cathedral here in Hastings. This is now one of *three outstanding works of architecture* in the State of Nebraska, which has been referred to by competent architects in the West. The other two are the State Capitol at Lincoln, and the Roman Catholic Cathedral in Grand Island. I presume the Joslyn Memorial Art Building in Omaha, which was formally opened this week, will be another marked building of this State.

St. Mark's Pro-Cathedral is becoming more and more the center of Church activities in this missionary field, and will be for all time a witness to the beauty and dignity of Christian Worship. I only hope that our friends, especially those who have contributed to this Advance Work Fund, who sometimes travel through this section of the country, will have it in mind to come and see this beautiful place of Worship, and realize in some measure what their investment is really accomplishing for the Church in the West.

One of our Layman recently said: "To Bishop Beecher it is a memorial of twenty-one years of labor in this missionary field; to Dean Lee it marks the completion of a task and release from the arduous campaigning for funds which will permit more pressing emphasis on the greater missionary program of the Church; to the congregation of St. Mark's it is the release from over-powering local burdens which will allow a reaffirmation of their desire and ability to share with others and accept enthusiastically their responsibilities and opportunities."

Now as to what this wonderful gift from Pennsylvania means to the entire Missionary District of Western Nebraska, I would say that it is not possible for me to visualize it in a message of this character.

Isolated as most of our parishes and missions are, we lack the intimate contact with the Church as a National Organization. Our annual convocations to which our various parishes and missions send their representatives are now usually held in the Pro-Cathedral at Hastings. This makes it possible for some of our people to get a very good impression of what the ideals of the Church are in matters of Worship, and symbolisms of architecture, both in reference to the building itself, and to the furnishing of the interior. This, of course, refers to the Pro-Cathedral as a central place for Church gatherings of the District. Your enthusiastic acceptance to provide for our necessities affords to our communicants in their respective localities a new understanding of their own part in the great program of the Church at large, which forcibly teaches the lessons of responsibility and the privilege of sharing their blessings with others.

This missionary district covers an area of approximately 55,000 square miles—equal in square miles to the combined Dioceses of Erie, Pittsburgh, Harrisburg, Bethlehem, Pennsylvania, Delaware, Newark, New Jersey and Rhode Island. Imagine the population which would warrant the formation of nine independent dioceses within its present territory. Such a vision, of course, seems ridiculous at the present time, but who can tell what the future may bring forth?

I want to express my grateful thanks for the wonderful help our friends in Pennsylvania have given to me as Bishop, and to our Church work in this missionary district, by their most kind and generous response to our needs in Western Nebraska.

Gratefully yours,

GEO. A. BEECHER.

We have today received the heartening information that the Diocese of Pennsylvania's $3,000 Advance Work promise to the District of Spokane has been fulfilled and that the sum is on the way.

Bishop Cross

Now let me assure the Bishop, and the clergy and the lay-people of the Diocese of Pennsylvania that this is of very great help to us here.

As you all know so well, the amount is to be expended upon a rectory for the missionary whose headquarters are in the town of Colfax and from which headquarters he serves three other missions in a territory nearly seventy-five miles square.

I think that I should make a confession about this new rectory; namely, that we have already purchased it and succeeded in paying upon it all but the amount of our expectations from the Diocese of Pennsylvania. There are two reasons why we went ahead in this way.

First, because of the necessity of providing our young missionary and his wife, the Rev. Gordon Luke and Mrs. Luke, with a place in which to live while they went about their important work in that field.

Second, my confidence in my old Diocese that it would raise and make available this sum.

Now I can go forward with the payments, clean them up and burn the temporary mortgage. You will be delighted to know that and understand our sense of relief that this has been taken care of.

In the story of the need for this rectory presented through the Advance Work publicity, I dwelt at length upon the necessity for providing our missionaries with reasonably comfortable homes. In the Mis-

sionary District of Spokane, the best that we have been able to do has been to offer our married missionaries $1800 a year and a rectory. How necessary then that the rectory itself should be a satisfactory building with a modern heating plant and sanitation, so as to make the housekeeping problem of the missionary's wife as easy as possible and so that when the missionary and his wife return from other parts of their field, they have a sense of protection and a knowledge that the General Church is providing them a sort of haven or home base where suitable shelter may be had and strength gained for the next advance upon our missionary task.

I think I do not exaggerate the facts ever so slightly when I say that such is the effect of proper homes for our missionaries in the District of Spokane, and that therefore such is the effect of the Colfax rectory upon our missionaries there.

I do hope that the good people of the Diocese of Pennsylvania will feel that they have done a commendable thing and that they themselves may derive a certain proper sense of pride and satisfaction as a result of their gifts to this object.

I am enclosing a small snapshot of the rectory so that if it is possible to have a cut made, it may be printed in THE CHURCH NEWS.

Again thanking you and with assurances to you all of my abiding gratitude, I am

Faithfully yours,

EDWARD M. CROSS,

Bishop of Spokane.

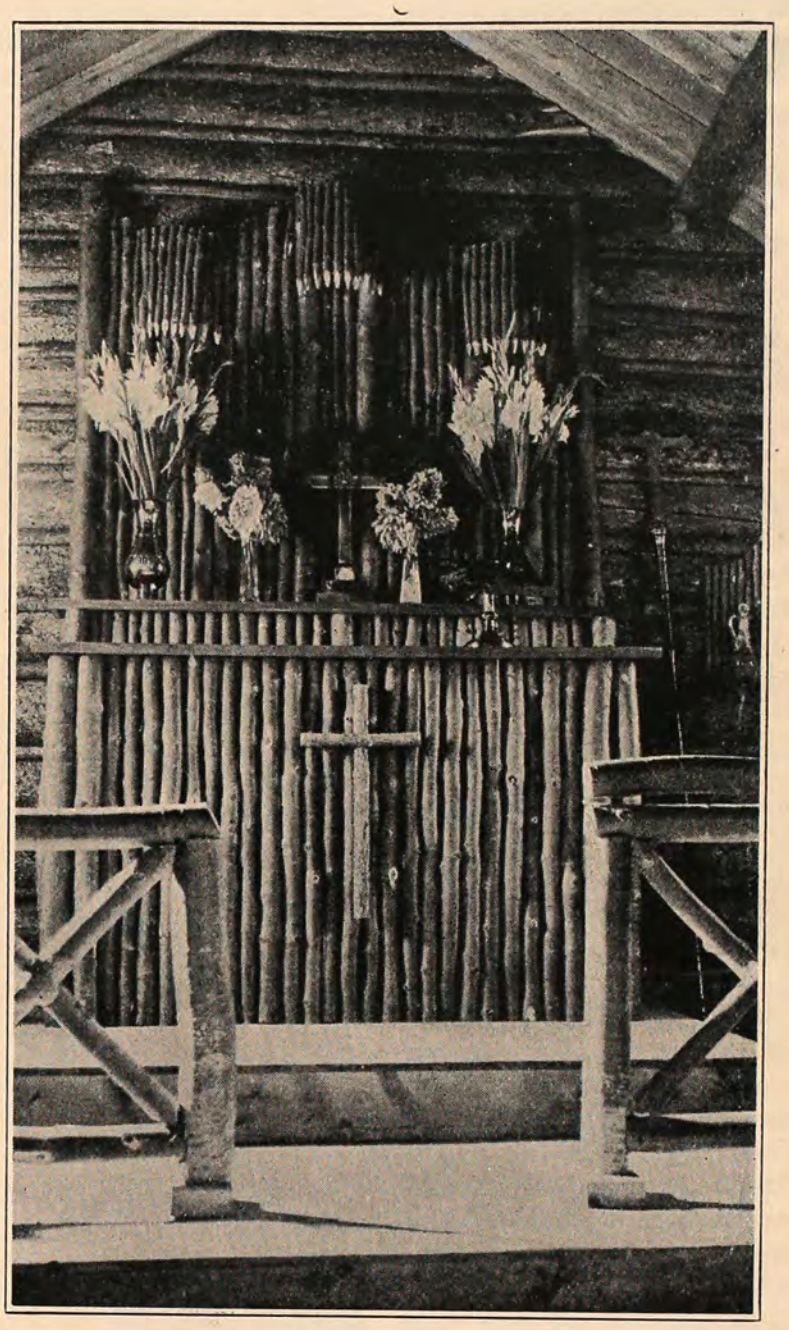
I want to express to the Church people of the Diocese of Pennsylvania my thanks and appreciation for their assuming the amount of $10,-200.00 for the various advance work projects in the Missionary District of Wyoming. I have received through the National Council this entire sum. I wish each and every one, who has contributed to this fund, might know what a tremendous help and great inspiration the giving of this money to Wyoming has been. It has gone and will be spent for the most needed projects that were specified.

Bishop Schmuck

At the Shoshone Indian School, there had never been any water except that which had to be hauled from the river about ten miles distant, winter and summer, over a long period of years. This situation was a distinct handicap to this work. During the past summer, a well was drilled to a depth of about 600 feet which produced at two different levels both soft and hard water. In both cases, the water being an artesian flow. This amply provides for the needs of the School now and you will be glad to know, made it possible for us to make application to the United States Government for a grant for carrying on the educational work of this Mission. Thus the $1,200.00 which Pennsylvania sent, not only gave us the needed water, but makes possible a larger support for this work through the Department of Indian Affairs when it is granted. As yet, the School remains without running water and equipment in the rooms for bathing and sanitary purposes. We hope we may have this some day for the efficiency and well-being of the School.

The Church at Fox Park has been completed and was consecrated on Sunday afternoon, September 13th, 1931. It is a beautiful log Chapel seating about 125 people and ministers to an extensive territory among settlers and lumber camp employees in the Snowy Range. It is known as St. Olaf's in the Forest because there are many Norwegian, Swedish and Danish people in that section. It is, also, a place where some people stay during the summer and so will fill a real need in that mountain section of the State.

At Riverton, Wyoming, another one of the projects that was designated and another beautiful log Church is in the process of construction which will be completed sometime early in 1932. Riverton is a thriving, up-to-date town that ministers to a vast rural section. Here, we have a group of ardent and enthusiastic Church people who, spurred on by the help from the Diocese of Pennsylvania, have raised a goodly sum to augment the gift to complete this Church project. It has put new life into the Church and promises to be one of the best in the Missionary District of Wyoming. The Sunday School and congregations have grown so much that people cannot get into the old ramshackle building that was in use. Not only have the people themselves responded and given liberally, but one of the lumber companies have furnished all of the logs to build this picturesque and adequate Church building without cost. The building will seat about 150.



Altar in Fox Park Church

One of the projects named was $1,000 toward a Rectory at Medicine Bow, Wyoming. Since the project was named, it was found that it would be more economical and advantageous for a Minister to reach a large field by being in residence at a place called Encampment, where there was an inadequate Rectory. We have used this money to rehabilitate the old Rectory at Encampment, thereby saving a larger expense of building in Medicine Bow and making possible for the Minister to serve a field of better than five places, namely, Encampment, Saratoga, Hanna, Medicine Bow, Rock River and other places. Thus the sum given for the Medicine Bow project has resulted in accomplishing a much larger work than was originally intended and must be a satisfaction to the givers for the Advance Work in Wyoming.

Other projects will be undertaken and completed as early as possible and as soon as local support is raised to complete the projects.

From the above, it is evident that the money given by the Diocese of Pennsylvania is accomplishing a larger good than was contemplated when the Projects were proposed. It is a great happiness to me and I am deeply appreciative of the efforts of my good friends in the good old Diocese of Pennsylvania for their help in building up the Kingdom of God in the Missionary District of Wyoming. I send to one and all my best wishes and the Season's Greetings.

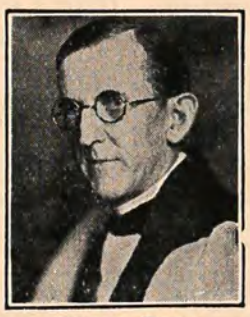
Faithfully and sincerely yours,

ELMER N. SCHMUCK,
Bishop of Wyoming.

St. Olaf-in-the-Forest, Fox Park, Wyoming

Your kind letter of November 27th, conveying the news that the Diocese of Pennsylvania had raised the entire $25,000 of its Advance Work Program for our Negro Hospital at New Bern, N. C., was read with genuine pleasure and profound gratitude.

I thank the loyal people of the Diocese of Pennsylvania for this gracious and generous action and am satisfied that we will now be able to enter with confidence upon our final plans for the erection of this much-needed Hospital for our poor sick colored people. The need is very great for such an institution, and the splendid response of the people of the Diocese of Pennsylvania has literally turned our fears into joy and our hopes into the certainty of reality.



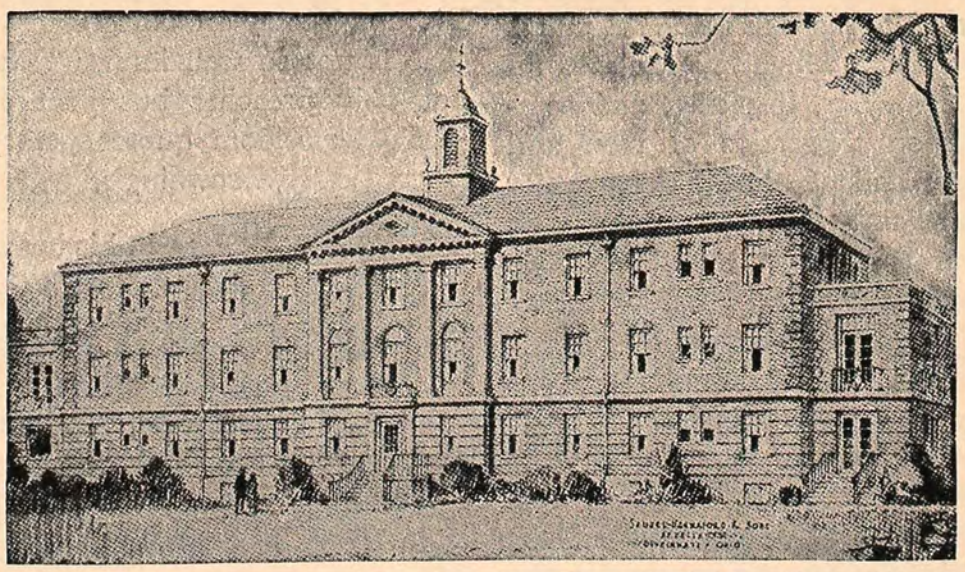
Bishop Darst

With grateful appreciation, I am

Yours faithfully,

THOMAS C. DARST,

Bishop of East Carolina.



The new Hospital for Colored People at New Bern, N. C., from the architect's drawing.

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THE RECTOR OF HOLY TRINITY

As far back as the time when the sixth chapter of Genesis was written people had fallen into the bad habit of thinking that they were living in drab days and that all the great men belonged to a golden age in the past. "There were giants in those days," says the author of the very first book in the Bible, writing about the period before the Flood. And men have been plaintively repeating the same foolish lament ever since.

But there are giants in *these* days too; and one of them exercises his ministry here in our own Diocese. Right beside the Diocesan Headquarters, in the hallowed Church of the Holy Trinity, for the past thirty-three years, Sunday after Sunday, a spiritual giant, now well past four-score years of age, has labored as abundantly as many of the men of renown whom we look back to and long for in the past. For a period as long as the average life of a man, Dr. Tomkins with his towering figure and radiant face has made the pulpit of Holy Trinity a center from which has radiated an immeasurable influence, gracious, inspiring, and comforting to thousands upon thousands of men and women, both of our own and of almost every other religious body in Christendom. And since the advent of the Radio that enormous congregation has been multiplied many-fold, until it is no exaggeration to say that by preaching to his own parishioners, by making addresses in other churches, and by broadcasting his services, he has literally carried his prophetic message to millions of his fellow-countrymen.

Everyone who has heard him for any length of time has noticed two notes constantly recurring in his preaching, which undoubtedly are the reason for the avidity with which both old and young listen to his sermons. The first note is that of *comfort*. He possesses to a singular degree the blessed gift of consolation. People in trouble instinctively turn to him, and he never fails them. Someone has said that he unconsciously makes the first verse of the fortieth chapter of Isaiah, "Comfort ye, comfort ye my people, saith your God," the motto of his ministry. But not that alone, for always above the tender tones of comfort is the stirring call to *courage*. Like Joshua of old, facing men and women who are bravely fighting the battle of life, his cheering cry rings out, "Be strong and of a good courage, for the Lord thy God will be with thee whithersoever thou goest." It is this message that has sent hundreds of men and women who entered Holy Trinity with leaden feet and heavy hearts, out on the street again with heads erect and wills determined to rise upon their failures and to conquer in the battle with sin. Particularly has it appealed to vigorous young men who delight to discover a preacher with a zest for living, and on fire with enthusiasm to make the world better.

Yet while his preaching has attracted so many to his Church, he has never permitted the sermon to crowd out of their rightful place the other parts of the Church service. Many will testify that there is no more beautiful or dignified service anywhere than at Holy Trinity, even though everywhere else there is more effort made by ritual acts and ceremonial practices to aid dignity and produce reverence.

And not only as a preacher, but also as a writer has his ministry been remarkable. The little devotional books of his earlier years are still among the best of the few productions of this kind that we possess. They, and his letters, bear a striking resemblance to the best of the devotional writings of St. Francis de Sales, equally sensible and valuable in their counsel, and pervaded with the same warmth of devotion to Christ. And the similarity between the most Catholic bishop and this most Protestant minister is not strange when one recalls that both believe that the pulse of the spiritual life is prayer, and that upon its strength and regularity, men's religious health depends. In the field of devotional literature, in which the Episcopal Church is lamentably poor, Dr. Tomkins and the late Bishop Slattery are our greatest benefactors.

It is not so well known that this versatile man is not only preacher but poet and musician as well. While he seldom quotes poetry, except, most characteristically, Browning's,

> "God's in his heaven
> All's well with the world,"

his language, so rich in imagery and so beautiful in rhythm, is the language of a poet and a musician. Indeed, when one says that he is by nature a poet, he has hit upon one of the secrets of his power and the source of his perennial youthfulness.

Dr. Tomkins does not like to celebrate anniversaries, or to talk about his age. We suspect that he doesn't feel a bit older in his heart today than when he entered

the ministry about sixty years ago; he is still like a boy, exuberant and happy. No estimate of him is complete without mention of his love of a good joke, his hearty laugh, and his fund of funny stories. Along with Bishop Taitt, and the Rector of St. Paul's, Elkins Park, he shares the honor of being the best raconteur and after-dinner speaker among the clergy of the Diocese.

THE CHURCH NEWS salutes the Rector of Holy Trinity as the grand old man in the ministry in the Diocese of Pennsylvania. Our grand old man, yet ever young—long may he live to continue his blessed ministry among us!

CURSIVE COMMENTS

In these days of frozen credits, thank God the hearts of our people still keep warm. It is touching to hear from rectors who are receiving pledges for Church support for next year how many contributors, in spite of a serious slash in their incomes, have pledged the same amount for 1932 as when they were much more prosperous. The Church is the last thing they cut. Religion is not dead yet by any means.

Bishops Darst, Creighton, Casady, Beecher, Schmuck, and Cross have sent grateful letters of appreciation for the money they have received from the Diocese for the Advance Work Program. Anyone who is presented with a substantial sum for extras in these lean months can understand just how doubly delighted they must be; the rest of us have to use our most vivid imaginations to appreciate their feelings.

That most lusty infant industry, the Church Farm School, is still growing; it has just added another to its splendid group of buildings. How does the Headmaster do it? Well, he has something that appeals to the hearts of men, and when he has touched their hearts, their hands open readily.

Whatever memorial the Committee appointed for that purpose decides upon to commemorate Bishop Garland's life and work, the Diocesan Campaign for Missions and Institutions will always remain one of his most permanent memorials. Now that he is dead we can say in THE CHURCH NEWS what he would not permit us to say while he lived, namely, it was *his* campaign, originated, inspired and carried through successfully under his leadership. And, as men have only to look around at St. Paul's Cathedral to see Sir Christopher Wren's memorial, so the numerous additions and improvements made in our Missions and Institutions testify to the faith and courage and devotion of Thomas J. Garland. They are his best memorials.

Apropos of the Convention of Church Clubs, a speaker recently criticized men's organizations in the Church because, as he put it, "All they do is to eat a big dinner once a year to the glory of God." Well why not? Eating together is a symbol of unity and peace, if nothing more. A wise man, George Herbert Palmer we believe it was, once said that the Greeks had reached a higher stage of civilization in the Odyssey than in the Iliad, because when the heroes had nothing to do in the Iliad they went out and fought, while in the Odyssey they sat down and ate. So we say, "Let our Church Clubs continue to eat to God's glory—and we hope with the help of a good caterer and a few good stories to their profit." Fellowship is still a high ideal of life.

THE EXECUTIVE OFFICE

Having read with great interest the short article by Mr. John Radcliffe concerning the expense of maintaining the Executive Office in the Church House, namely, three cents on each dollar received, I write to say that my experience for a good many years of active work in the Diocese is that the aim of the office, as expressed by Mr. Radcliffe, "to keep such efficient records, and to give such intelligent information as will be of great value to the Diocese," has been and is being abundantly fulfilled; and that I consider this office to be one of the most important and useful in the Diocese.

I am glad that the question was asked of the Office of the Treasurer, and that the answer given has been published in the CHURCH NEWS, as that gives me an opportunity to express, what I am confident is the thought of all those who have any dealings with the office, which includes many of the clergy and laity, my grateful thanks and deep appreciation of the courtesy that is always manifested, as well as for the information that is always willingly given. I believe that I am voicing the wish of the Diocese when I say that I trust Mr. Radcliffe may be spared for many years to run the Treasurer's Office of the Diocese of Pennsylvania in the efficient manner in which it is now being conducted.

LLEWELLYN N. CALEY.

SUCCESS DEFINED

Our young people discussed the meaning of success last Sunday evening. Beginning with the definition, "success is getting what you go after" they gradually changed their minds and decided that "success is the striving for a certain goal in the attainment of which other people are benefited and the seeker finds some happiness for himself." Parents would have been delighted to hear themselves included as examples of outstanding success in that they measure up to the requirements of this definition.—*St. John's Messenger.*

DENVER TO DORNAKAL

The proposal that this Church begin actual missionary work in India caught the imagination of General Convention, with the result that the Department of Foreign Missions is authorized to emblazon on its banner "Denver to Dornakal" and actually begin a great new adventure for God.

Private interest made this possible. There seemed no place in the maintenance budget for the $45,000 deemed necessary. Much of the first year's cost was privately underwritten in the House of Deputies before a final vote was taken. Our missionaries will have an open field, working among members of several communions, all eager for a new day and of an instinct there to effect unity. Of course there are problems. General Convention bravely determined that these must be merely whetstones upon which to sharpen faith and courage. Blazon the banners, then, with "Denver to Dornakal."—From *The Outlook*, St. Asaph's, Bala-Cynwyd.

Episcopal Hospital to Make Extensive Improvements

Present main building to be torn down to make way for new structure that will increase Institution's opportunities for greater service

By Rev. Thomas L. Gossling

Was it Providence that ordained the November meeting—in Thanksgiving week—to be held at our Episcopal Hospital? It seemed so, for one who visits there must be thankful to God for two things—for health, in contrast to the sick and suffering one sees on all sides; and for the existence of such an institution, at once perhaps the greatest glory of our Church in Pennsylvania, and such a safe and efficient refuge when sickness or accident has swept us off our feet.

Was it mere chance, too, that our palates were regaled with so delicious and bounteous a luncheon just before Colonel Robert L. Montgomery, Chairman, Executive Committee of the Episcopal Hospital, arose to address us upon the aims and needs of the Hospital? Satisfied in the inner man, and with hearts full of thankfulness, we were in receptive mood to hear this man who has put so much of himself into the cause, whose whole life seems to be conditioned and colored by his interest in the Episcopal Hospital. Here, we felt, was another cause for thanksgiving.

Of course the thing which loomed largest in his eyes and ours was the sudden catastrophe which had descended upon the hospital—the condemnation of the main building, whose front wall had been found to be rapidly sinking and cracking, resulting in such an unsafe condition that it was felt there was imminent danger of collapse. The hospital authorities acted with commendatory decision and promptness—on the very day the engineer's word was received, patients commenced to be moved, and by the next day every one had been placed in another location.

Plans for meeting the situation were at once considered and we really felt after hearing them outlined by Colonel Montgomery that the "catastrophe" was a blessing in disguise—as one of our members facetiously remarked that it would result in a "reformed Episcopal Hospital."

Truly the vision which took shape in our minds was an inspiring one as we pictured a stately tower of steel and concrete rising up from six to ten stories in front of the old central building, tying the two wings together, and with an appropriate entrance in front and not on the side. This tower is to be located sixteen feet out from the old building line and will house the administration offices on the first floor. The remainder of this floor and the second and third floors will be taken up by private rooms—the same number as at present but absolutely modern, each one provided with bath.

The next three floors, which will not be quite so high, will be occupied by a Maternity Department accommodating fifty beds, of which seven are to be private, twenty-three semi-private, and twenty wards.

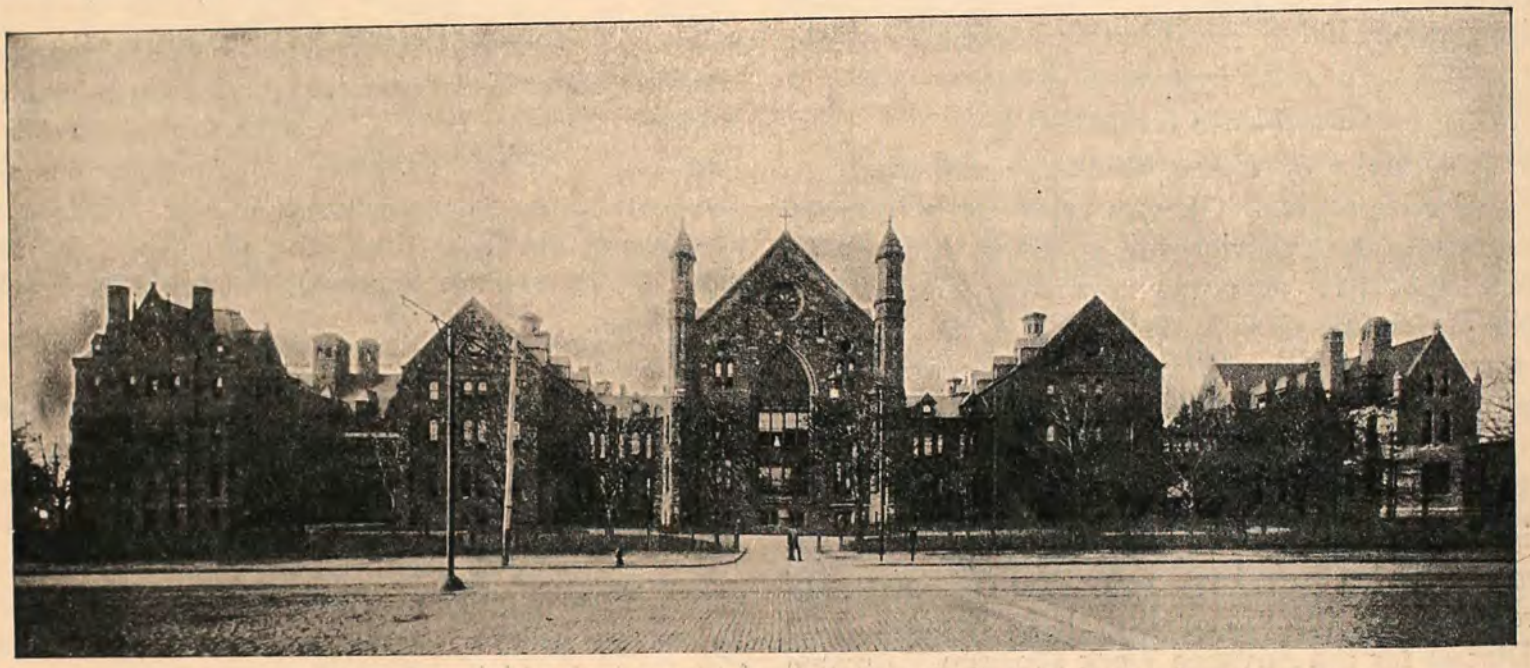
This was great news, for all who have knowledge of our Hospital have long felt that the one thing which marred its completeness and hampered its full usefulness, both in ministration and in training of nurses, was the lack of a Maternity Department, such cases having had to be provided for at the Kensington Hospital for Women, Germantown Hospital, and others. Dr. Owen J. Toland, a communicant of St. Thomas', Whitemarsh, and son of the late Edw. J. Toland, and whose mother was a Miss Rush, is now in charge of the Maternity Department and is preparing to make it, when the new facilities are provided, one of the finest in the city.

So much is assured. The additional stories, if they are erected, will be employed as follows: two floors to house the Children's Department, now in a separate building, which is most inconvenient since the nurses have to run to and fro, sometimes in cold and stormy weather, resulting in loss of valuable time in an emergency and general lowering of efficiency, to say nothing of the health of the nurses; one floor for the Neurological Department and the remaining floor for more private rooms or an extension of the Maternity or of the Children's Department.

Two elevators will be installed, if eight stories are built, one to the Maternity and Private floors and the other to the Children's Department. A Solarium is planned on the roof for children and private patients, and also on the roof of another building, so that these facilities will be without parallel in the city.

Such a tower will possess many advantages. There is the convenience, since it is directly above the diet kitchen from which food will be transported in thermos containers thus insuring good, hot meals always. Above all is the principle of economy, for all these additional facilities can be had without an increase of a dollar in the cost of maintenance—the present heat, light and power plant being adequate, as well as the kitchen, nurses' home, ambulance service, x-ray department, pathological laboratory, pharmacy, recording and administrating rooms, etc.

That means that the considerable addi-



The Episcopal Hospital as seen from Lehigh Avenue. The center building, at the main entrance, is the part to be torn down

tional revenue to be expected will be clear gain, because it does not involve added expenditures for those general items.

The probable cost of the tower will be between $250,000 and $300,000, depending upon the height.

Dr. S. S. Goldwater, of Mt. Sinai Hospital, New York City, the recognized authority on hospital planning in the United States, has been the consulting engineer in this project, and thoroughly approves of all that is contemplated. Dr. Goldwater, by the way, thinks that the present wards are unusually fine. They are, indeed, with their great high ceilings, spaciousness, light, and spotless cleanliness.

Colonel Montgomery then went on to speak of the management and its policies, strongly emphasizing the aim of the directors to give best service at the smallest expense. In line with that policy it is their fixed and inflexible rule that no change shall be made unless it results in reducing mortality or alleviating pain. Fifty thousand dollars might be spent, for example, in the operating rooms for installing *new* tiling, *new* windows, *new* apparatus, etc., and yet would not add one whit to operating efficiency.

The proposed tower, however, will be of definite assistance in furthering that policy. One great ambition and hope is to be able to furnish a private or semi-private room at a cost within the limited means of the average man or woman of gentility. At present, hospitalization falls most heavily upon this class. The rich man can afford anything he wants, the poor man can be treated in the ward where *all* is free if he cannot pay. The other man, however, is extremely reluctant to be placed in a ward among people to whose ways of living and speech he is not accustomed, perhaps beside a case of alcoholism or a bloody accident case, or other cases attended with disagreeable features (all of which the hospital cannot refuse), while his limited income precludes the cost of a private room and the things which go along with it.

So they desire to be able to provide such a private or semi-private room at a total cost of $3.50 or $4.00 a day, including board, nursing, laboratory fees and everything except surgeon's fees, which should be definitely stated in advance and be as reasonable as possible. The tower is expected to bring this considerably nearer.

Finally, a word as to the charitable work of this institution.

It may come as a distinct surprise to be told that about 50% of the patients are treated free of charge. No one is ever turned away because of inability to pay; indeed, they are admitted even before they are interviewed about paying.

About 40% of the running expenses comes from the charges to private patients; 60% is donated by friends of the hospital—past and present—in the form of interest from bequests, donations, Thanksgiving Day offerings, etc. This is just the reverse of the general average of other hospitals throughout the city, the ratio being, on reputable authority, 60% from pay-patients and 40% otherwise—an illuminating commentary on the extent of our charity.

The average income per patient per day is less than $1.00, which includes Workmen's Compensation (for which cases $3.00 per day is received), so that the actual average of ordinary cases is even less.

In the Outpatient Department the average collection is $.16 per visit, exclusive of Workmen's Compensation cases; the actual average cost to the hospital being $.76 per visit. How extensively the people of the neighborhood take advantage of these services may be judged by the fact that approximately 110,000 visits are made each year—some 300 every day.

As an example of what is being done, consider the situation of a poor family when the mother's teeth begin to go, perhaps as a result of the drain of childbearing. Ordinarily she would either let the teeth decay and drop out, with consequent loss of health and inability to take care of her family which needs her so sorely, or she will fall into the hands of quacks who filch from her what little money she has and leave her in no better condition or frequently much worse than she was before.

Instead of that, she applies to the hospital, the Social Service Department looks up her case; being deemed worthy she is directed to come to the Dental Clinic where she finds two skilled dentists working with the most up-to-date equipment procurable, she receives expert care and treatment, for nothing if she is unable to pay, for whatever she can afford if she does pay. How little the latter is is indicated by the average payment, which is $.15 per visit.

The Service in all the clinics has been measurably improved by the payment of small salaries to the chiefs of clinics, rather than accepting their services gratis. It means that the doctor or surgeon in charge feels that he is receiving at least some compensation for his time and work.

Yet as great as the labors of the Outpatient Department are it is so designed that 300,000 patients could be treated yearly and even this could be much extended at very little added expense. With a modest and inexpensive bus service and slightly increased facilities 600,000 treatments could be given, and would take care of the entire northeast section of Philadelphia, which represents one-third of the city's population.

What a glorious vision of service to sick and suffering humanity! God grant that the time of fulfilment is not far distant.

MEETING OF DEPARTMENT OF CHRISTIAN SOCIAL SERVICE

It seemed very fitting that the Social Service Department of the Diocese of Pennsylvania should meet on November 23rd in the Chapel of the Episcopal Hospital, that great social service institution of the Church. The Chairman, Mr. Clinton Rogers Woodruff, presided with his usual marked efficiency.

Dean West, Chairman of a sub-committee, told of a conference with Bishop Taitt concerning a paid secretary for the Department. The Bishop does not wish to add to the budget and suggested that someone already on the staff of the Diocese might give part-time as secretary. Dean West also reported as Chairman of the committee on a memorial to Bishop Garland, saying that the Diocesan Committee is asking for suggestions about a memorial. One suggestion has been a home for old men. In addition, the Dean urged that Church Clubs in various parishes coöperate with the City Mission in work for children; in some cases a Church Club might take over the expenses of an individual child. It was suggested that this matter be presented first to the Diocesan Church Club.

The Chairman told of a meeting of the Executive Committee when plans were discussed for a tour of inspection of the social agencies of the Diocese on May 14th, when the National Conference of Social Workers meets in Philadelphia.

The Executive Secretary spoke about the distribution of cards that may be given to those who are in need. The Lloyd Committee has agreed with our Social Service Department and the matter is only one of detail and is in charge of Mr. George Wilkins.

The Department elected Miss Ethel Springer, Directoress of the Church Training School, and the Rev. D. Wilmot Gateson, Rector of the Church of the Saviour, West Philadelphia, members of the Department subject to confirmation by the Executive Council. The Chairman then appointed the Rev. Herbert W. Jones, the Rev. Allen R. VanMeter, and Mr. George R. Bedinger delegates to the annual meeting of the Pennsylvania Council of Churches at Harrisburg.

The Secretary gave details of the meeting on December 28th. It would be a luncheon meeting, the topic being "Work For Children." The speakers will be Mrs. I. Albert Liveright, Secretary of the Pennsylvania Department of Welfare, Harrisburg; Miss Sarah D. Alfriend, City Mission, Philadelphia; Stanley Bright, Chairman of the Child Welfare Division, Public Charities Association, Reading; and Edwin D. Solenberger, General Secretary of the Children's Aid Society of Pennsylvania, Philadelphia.

The Department was entertained by the hospital authorities at luncheon, when Col. Montgomery spoke. The Executive

(*Continued to page 174*)

Christ Church, Pottstown, Dedicate New Parish House

The new Parish House of Christ Church, Pottstown, a noteworthy example of the finest type of church school construction, was dedicated with impressive ceremonies. The completion of the Parish House marks the culmination of a dream of many years by the members of Christ Church. Special tribute was paid to the members of the hymns being sung. The various class rooms were also occupied.

Promptly at 3.00 o'clock the formal dedicatory service opened with Prof. Thomas presiding. The hymn "The Church's One Foundation" was sung with the church organist, Henry K. Ancona, at the piano. The choir assisted in the

family of the late Ellis Mills. They gave $5000 towards the building fund. The structure cost about $20,000 and it is perfectly adapted to the requirements of a parish house. The main structure has a seating capacity of 240 and this was taxed at the dedication. Prof. Isaac Thomas, of The Hill School, presided at the exercises. Addresses were made by the Rev. Stanley R. West, a former rector of Christ Church, now rector of Calvary Episcopal Church, Conshohocken, and also Dean of the Norristown Convocation; and by the Rev. Albert H. Holt, the present rector. They stressed the importance of a well equipped parish house.

At 9.45 o'clock, children of the Sunday School participated in a ceremony which was a fitting preliminary to the formal dedication in the afternoon. The Sunday school pupils gathered in the church auditorium and marched in a body into the new parish house which will be used for Sunday school purposes also. After the singing of a hymn, the architect, E. Kaye Hunter, handed the keys of the structure to the rector, the Rev. A. H. Holt, who in turn gave the keys to Mr. Clarke Mack, the Sunday School Superintendent. Mr. Mack then handed the keys to Peggy Bell and Francis Shelly, representing the Sunday school pupils. They received the keys for the children of the parish and each made a short address in which appreciation of the fine new quarters was expressed. The assembly room was used for the first time by the children, several singing. The Very Rev. Stanley R. West made the invocation. This was followed by the singing of an anthem.

Dean West stated that it was not a merely perfuctory remark when he said "I am glad to be here. This was my first parish and I spent ten happy years here as your rector. I shall always cherish the memory of my associations in Pottstown." He referred to some of his experiences while here and paid tribute to the memory of the late Ellis Mills, who was for many years a member of the parish. Dean West stated that this structure is a fine fruition of plans made years ago. It will be a great asset in the spiritual and social life of members of the parish.

In speaking of the purposes of a parish house Dean West stated that they are three-fold. First it must be educational, along the Christian line. They will not be confined to boys and girls however important they may be. It is very fine to have adequate quarters for the little ones. This parish house is a wonderful step forward. Christian education should be started early in life and should continue all through life. We shall here learn to know God reasonably and intelligently. It is most appropriate that this dedication occurs on the national Bible Day.

Secondly a parish house should be a recreational center. The spread of the hospitality for which Pottstown is noted is needed. Recently a Phoenixville business man stated that Pottstown is one of the finest places in the Schuylkill Valley in which to reside. This is due to its friendliness.

A parish house must radiate true fellowship and joy. This is especially needed in these days of stress and strain. Taut nerves snap. Many have snapped during the past few years and there have been some suicides. Relaxation of body and soul is essential in this life.

In the third place a parish house must be a place of Christian service. There is no other way to know God except by doing His will. By doing the things, however lowly, God wants us to do we really progress in God's kingdom. The humblest and the most privileged may meet here. "Inasmuch as ye have done these things unto the least of my brethern ye have done it unto Me."

Dean West then stated that the Christ Episcopal Church has already done a lot of valuable community service. He instanced the High street mission and the Boy Scout Troop No. 2. A lot of foreign and home mission work has been done.

The greatest asset in church work is consecrated lives. You cannot depend too much on equipment however fine it may be. There must be the spirit of responsibility and service among the men and women. This fine building will be added responsibility. The conscious presence of Christ in this parish will be the greatest asset. May this new building add to your power in building the spirit of Christ in the minds and hearts of men, women and children.

The presentation of the keys was an impressive ceremony. The architect, E. Kaye Hunter, first handed the keys to W. McMurtie Rutter, chairman of the Building Committee. Mr. Rutter gave the keys to Benton Cadwalader, the Senior Warden, who turned them over to the rector, the Rev. Mr. Holt, who accepted them on behalf of the people. This was followed by the singing of the doxology.

Rev. Albert H. Holt, in his address, spoke in part as follows: In the beginning God looked upon all that He had made and beheld that it was good. Today we look upon this building and as we dedicate it to the high and noble service of religion, we too are prompted to call it good. This we may do for we recognize that the presence of God in the universe is expressed in the good of the world and that the good that men do is God like.

"The good which men do in this world is of inestimable value, first in their own acts and then in the good which grows out of their example. For 25 years, Ellis Mills served this Parish as a vestryman and he and his good wife were active in furthering the things of the House of God.

"Their children remembering that goodness and desiring to perpetuate it gave that first sum of money which was to be a concrete expression of their memory of that goodness. So it is that acts of

goodness flow out of that vision of the lives of Mr. and Mrs. Mills. It is for them and for those who have given of their means and efforts to bring to a realization that the ideal of goodness which we enjoy there today is in the real presence of this building. It is by such things that the past brings its benefits to us and that we who receive them are bound to keep alive the good which they began.

"In the work of this Parish we see every evidence of the strength that has come to us because of the labor of those who have gone on and their unfinished tasks and ours become one. So is the past and the present alive this day.

"This should make us pause a moment to consider that today our work and service are not for the hour and don't end with the occasion which brought them forth, but that they go on as part of the spiritual heritage of this Parish."

"It is in the strength of such a vision and such a blessing that we go on to add our means and to give our service to the ultimate fulfilment of the task represented not alone in the possession of, but the complete ownership of this building.

"Next I would speak briefly of our ideal, that to which we are to give our lives to accomplish. There is first a desire to give to the young people who come here the complete and joyful satisfaction that comes when their God-born curiosity for religion shall be satisfied. There is need as never before for the proper evaluation of the outward religious acts as a means of spiritual growth.

"Here religion will not be taught so much as it will be demonstrated and symbolic behavior will take on new meaning, for the culture of a true religious life, is as dependent upon action and just as important as ethical behavior is for life.

"We desire too that the children shall grow strong in good works and that besides the fellowship of workship there shall come the fellowship of service. Real religion lives by sympathies and understandings and only as we bring our children to look upon service and giving as a natural expression of life as well as the acquiring and receiving can we keep them from failure. Too often men and women have fallen in the past because they have not learned how to give but only to acquire.

"Lastly this Parish House represents the social side of the religious life as well as the personal. Christ Church would have sustained serious loss if you had not by vigorous collective action made this building possible. The various religious enterprises of the Parish that have blessed the community would have suffered as a result."

The hymn, "Onward Christian Soldiers" was sung. The benediction was pronounced by Dean West. The building was inspected and everyone expressed pleasure at its attractiveness and adequacy.

New Enterprise of the City Mission

During the last year under the direction of the splendid physician at the head of the Philadelphia General Hospital, Dr. W. G. Turnbull, a new work has been started in the original buildings of the Municipal Hospital at Front and Luzerne Streets. Here some hundred friendless sick men who are considered to be hopeful cases of tubercular trouble are cared for and treated under the most wise, sympathetic and understanding care of Miss Eppley.

Here one large room has been appropriated for Occupational Therapy and general indoor recreation and entertainment, while the inner portion, with a separating door, is set apart for religious services. This room or Chapel was furnished by the City Mission through the generous aid of St. Paul's Parish at Chestnut Hill, the Diocesan Altar Guild, and the gracious ladies of All Soul's Guild of the Philadelphia General Hospital.

The accompanying picture poorly presents the Chapel. An organ has been promised. The first Celebration of the Holy Communion was held about four months ago with a small congregation of eight, with four Communicants. A month or more later a second Celebration called out twelve worshippers with eight Communicants of varying Christian bodies. We use a card with the people's part only so that all can follow and we use the new Hymnal.

In addition to this a weekly informal or Community Service is held on Wednesday morning in the Recreation Room, at which the men, who are, of course, like all men, naturally modest and shy about hearing their own voices, have to be trained to join in Hymn and Psalm and Creed. But they do it better and better; one of the most interested and appreciative being a well-beloved Jew. We use a big chart of the Twenty-third Psalm, the Lord's Prayer and the Creed and also the Beatitudes, so that all can see and repeat together.

Perhaps about once a month instead of a talk we have projection or motion pictures that illustrate something of the grace and work and help of the Christ. These are very much enjoyed.

A special subcommittee of the All Souls' Guild, under the guidance of Mrs. Luckenbach, helps with social meetings, magazines for the men and such special needs as the Superintendent may present.

It is desired that a Community Service be arranged for Sunday evening. Two have already been held in charge, respectively, of Rev. James O. McIlhenny, D.D., rector of The Resurrection, and Dr. Diefenderfer, who told the story with projection pictures of the Passion Play of Oberamergau. We hope to be able to arrange for these Sunday evening Services for this crowd of lonely sick and often friendless men. "If ye have done it unto one of the least of these, ye have done it unto Me."

W. F. Allen.

"Ripples on the shore are pretty things, but do not let them rob you of your visions of the sea."

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The Unmarried Mother

How the Church is Meeting an Ancient Problem With Modern Methods

By Katherine Garrison Biddle

Part II

[This is the conclusion of the story of the work done at Sheltering Arms. Part I can be found in the December issue of the Church News.—Ed].

The organization of the Sheltering Arms has two parts; it is primarily a case working agency designed to study, assist and adjust the problems of the unmarried mother; and at the same time it is equipped to give institutional care. The office where records are kept, and applicants are interviewed, is in the Social Service Building, 311 South Juniper Street. Ravenswood, the maternity home, is in the suburbs, at the corner of School and Gypsy Lanes, Germantown, on high land above the Schuylkill River. The property was the gift of the late Mrs. Campbell Harris, who designated that it be used for some work of the diocese, at the discretion of the Bishop. In 1923 it was turned over to the Sheltering Arms by Bishop Garland.

Naturally the work overlaps between the office and the home, but this separation has been found excellent for many reasons. It robs the home of much of the stigma of an "institution," it insures better air and quieter surroundings for the girls and their babies, and yet keeps the necessary office work easily accessible in the city and in convenient touch with other agencies.

Ravenswood is not a hospital. It is a home, and every effort is made to keep it as homelike as possible. The girls do not wear uniforms, and although there is a graduate trained nurse on duty by day, and another at night, there is no hospital atmosphere. A girl is admitted for prenatal care, for study, for "shelter" as the name implies. She has medical attendance from the visiting doctor when necessary, and regular physical examinations. The babies are not born at Ravenswood, and consequently the apprehension and constant emphasis of this event are not kept continually in mind. This makes it easier to procure for the expectant mother the more normal conditions which her health demands.

For the time of her delivery arrangements are made for her care at a hospital. Until that time she stays at Ravenswood. There her physical and mental welfare are looked after. She is taught general housework, cooking and sewing, and learns the scientific care of an infant child. There are various recreations; in winter a knitting class, a class in chorus singing, classes in English; and in summer trips to recreation parks, or picnics in the country. At any time she is at liberty to see her parents, her priest or chaplain, or anyone who is not an objectionable person, or considered harmful to her.

After her delivery she and her baby return to Ravenswood, and as soon as she is strong enough, she joins again into the regular routine of the home. A positive effort is made to keep the girl and her child together; it is not the policy of the Sheltering Arms to advise placing the child for adoption except in the most rare cases. When it is considered advisable the case is referred to one of the agencies for that purpose, such as the Children's Bureau. A nursing period of at least three months is insisted on, both as a normal development of maternal affection and for the general health of mother and child. When a girl takes a position for work, often a place must be found where her baby can board and be cared for while she is away; but this is not a permanent separation, and the girl is responsible for the care and support of her child.

It has been the policy of the Sheltering Arms for several years to have those who could afford it pay according to their means toward their board and care at Ravenswood. This of course comes nowhere near the actual cost, but it robs the work of the stigma of "charity," and often helps the girl reëstablish her self-respect and belief in herself. It may be interesting to know that in 1930 the cost per week for one girl was $10.64.

The work of the Sheltering Arms is run by a staff consisting of a superintendent, who is the head of both office and home; and under her, in the office, three social workers and two stenographers; and in the home a house manager, head nurse and night nurse and several paid employees, cook, laundress, etc. There is a visiting doctor who gives the girls and babies regular medical inspection twice a week, and comes in when necessary on call. There is a chaplain who conducts services at Ravenswood, and is ready to advise or assist the workers in any way. The house is non-sectarian and interracial. It holds 23 mothers, 19 white and 4 colored, and 23 babies.

At the present moment the house staff is considered adequate to encompass the cases at hand, but as there is even more to be done outside of the institution, in prenatal and postnatal work, and in cases that do not need maternity home care, the services of a fourth social worker are greatly needed. For example, in a month 23 cases may be under care at Ravenswood and 175 under care not at Ravenswood. Years of financial depression take their toll in every form of social work, and the Sheltering Arms is girding itself for a difficult winter.

People often ask where these girls come from. It would be too long a list to give all the various sources. In 1930, for example, 261 girls applied for admittance; of these 37 were referred by individuals, an employer, neighbor, relative or doctor; 207 came through organizations such as Day Nurseries, Big Sister Association, S. P. C. C., Church Mission of Help, Board of Education, hospitals, etc. There were only 8 who made personal application, and they were vague as to where they had heard of the Sheltering Arms.

The foregoing is, of course, the merest outline of this work, in which the unexpected is the rule rather than the exception, and in which each case differs so extraordinarily from the next one, and must be settled entirely on its individual merits. It is the most delicate and difficult of any type of social work that a community can ask. To obtain even an ordinary history from a girl who is emotionally unbalanced, who has sustained a shock, who is fearful, apprehensive, often ashamed and consequently on the defensive, is difficult in itself. It takes great patience and understanding to be able to sift what is false from what is true, and to create an atmosphere of confidence. This done, the effort of the worker is concentrated on steps which will be constructive in the life of each individual girl. But at the same time she must be ready for almost any development. Cases vary as widely as from that of the young girl who was the victim of her stepfather, to the case where a loose young woman, illegitimately pregnant by someone else, tried to blackmail a young man who belonged to a prominent family. For the latter case the worker had to become temporarily a detective!

Case work with unmarried parents (for the father of the child enters into it) leads in various directions. There is endless detail in investigating the background, social, mental, and physical, to find the cause of the difficulty; there is work in the courts, to establish paternity, and secure a court order for the support of the child; and work with the father, to obtain his coöperation, or in rare cases to see if there is any real affection between him and the girl which might ultimately lead to a suitable marriage. In a piece of work which is so often disheartening, and at which the results at times seem nebulous, it is good to be able to note that this side is more encouraging than expected. Often the young men interviewed are willing to admit their part and to share the responsibility for their child. And here also we should say that in most cases the girls are fond of their babies, do not wish to be parted from them, and are anxious to support and care for them. On this ground the most difficult problem for the social worker is to reconcile the girl's family or

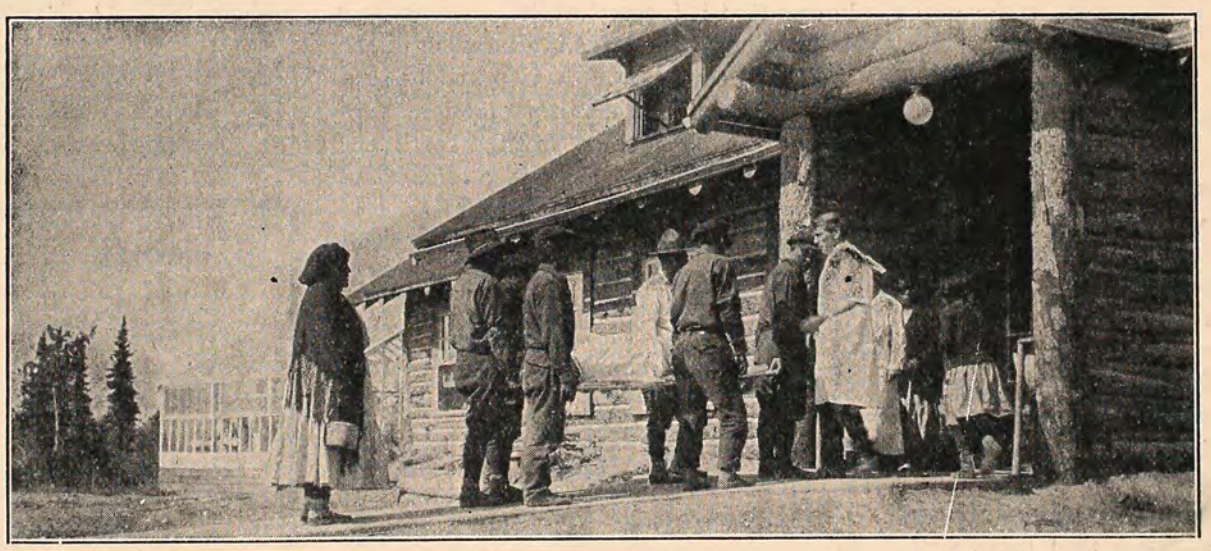
(*Continued to page 166*)

A Group of Iolani Boys

Gifts and pledges now total $127,500 toward the Bishop LaMothe Memorial Fund for Iolani School, Honolulu. One of the pledges is that of the Birthday Thank Offering which, during the triennium 1932–34, is to be given for a new chapel. A residence for the headmaster is one of the buildings to be erected by the present United Thank Offering.

This is Iolani's seventieth year. There are 175 students; 21 are boarders.

Carrying a Patient into the Hudson Stuck Memorial Hospital



The Canadian Government offices in Yukon Territory are making an increasing use of the Hudson Stuck Hospital at Fort Yukon, Alaska, for Indian children with tubercular glands. Fifty-seven children were operated on during the summer, all with success. The Canadian Government is searching the Indian villages for all children with affected glands and there is actual hope that by this treatment this kind of tuberculosis may be wiped out among these Indians. The only available hospital for the work is the one at Fort Yukon, where Dr. Grafton Burke is director and where Mrs. Burke manages somehow to care for the children after they are discharged from the hospital and before arrangments can be made for their return home. The Burkes are out on furlough now. Dr. and Mrs. A. L. Standfast are in charge.

The Hospital has been officially accepted or accredited by the Hospital Standardization Committee of the American College of Surgeons, a distinction seldom won by mission hospitals.

FIRST CITY TROOP

This is an account of the centennial of the First City Troop of cavalry, which is the oldest military organization in the United States having a continuous history. The records were found in a book in Pepper Hall of the Parkway Branch of the Free Library, Philadelphia.

On Sunday, November 15, 1874, service and sermon by the Rev. Thomas F. Davies, afterwards bishop of Michigan, rector of Saint Peter's Church, Philadelphia.

At three the Troop marched with music to Saint Clement's Church, at Twentieth and Cherry Streets, to attend a special military service arranged for the occasion. Passing up the central aisle, in columns of two's, the two lines faced inwards and came to a parade rest, remaining in that position during the whole of the service.

The rector, the Rev. Theodore M. Riley, addressing the Troop, said: "We pause for a moment, gentlemen, in the midst of these sacred ceremonies, in order that I may congratulate you upon the auspicious event which has brought you before the Altar of God today. During the present week your honorable organization will have completed an existence of a hundred years—full of usefulness and full of honor. Older than the Republic itself, you bore a conspicuous and courageous part in the perils and struggles of its birth. Called in succeeding years to surround the person of the Chief Magistrate at the solemn ceremonies of his inauguration; offering yourselves to your country at all times of her danger; preserving among yourselves in peace and in war a high ideal of the type of manhood which the country expects you to illustrate; you have acquired an enviable fame as a body of Christian soldiers and gentlemen. . . . Had I time I should like to set before you the nobleness of military self-sacrifice —one of the most sublime forms of moral heroism. I restrain myself, however, and shall only say that with the tradition and history of your illustrious body, you must ever have at heart its glories, its honor and its highest dignity. 'Noblesse oblige' is as true in republican America as in the days of the knights and soldiers of kingly France, who stood by our side a century ago. You must still aim to illustrate that beautiful maxim of old that gives grace to the man, the gentleman and the soldier. Receive, gentlemen, my congratulations with the expression of the hope that as your history is as old as the Republic, so it may as honorably continue whilst the Republic stands, and that when you lay down the helmet and the sword on earth you may each exchange them for a crown which awaits all who fight a good fight and keep the faith. God's blessing always be with you."

Dr. Riley was assisted by the Rev. Charles Miel, a priest ordained in the Church of France, and formerly Chaplain pro tem. to her late Majesty, the Queen of France, whose presence, as remarked by the rector, was like an echo to the old French sympathy for the army in America.

(*Continued from page 164*)

relatives concerned. It is they who feel the disgrace and are anxious to get rid of the child, and cover up what has happened.

Sometimes in good faith the question is asked whether by protecting, by sheltering these girls in their time of adversity, we are not doing more harm, in the long run, than good; making it easy for them, encouraging a looseness in moral life by robbing it of its penalties?

To those who are concerned with this work, the Board of Managers, as well as the social workers, it seems quite clear that the answer to this is "no." In coming to a place like the Sheltering Arms, the very first thing that happens to a girl is that she must face herself. She cannot conceal or minimize any fact of her life; she must view it with the worker, she must assume the responsibility for her actions, she must face and assume and recognize her responsibility toward her child. Each step of the way is educational, spiritually, mentally, physically. There is nothing to encourage forgetfulness, to gloss over actualities. To the girl the help the social worker is able to give her, her period at Ravenswood, may come to be the salvation of her entire future life. This is as it should be. And when one reads some of the letters written to the superintendent, or sees the girls return proudly with their babies, one knows that it is worthwhile.

The Sheltering Arms is a member of the Welfare Federation. It is partially supported through that organization, supplemented by income from a small endowment fund. There is a Board of Council which meets with the Board of Managers once a year. The house is open to visitors, and any members of the Diocese of Pennsylvania are most cordially invited to inspect the work, which should be more widely known and understood among the members of the Protestant Episcopal Church.

Great news came from Japan recently in the announcement that a Japanese layman, who is already giving a son to the church's ministry, is now establishing a trust fund of about $100,000, the income to be used for the church in his native district, after the death of the donor and his wife. It is an epoch-making event. Dr. Imaizumi, the giver, a fine Christian gentleman, said simply that he felt anything he possessed he held in trust for God and His Church, and that the time had come when he must prepare to give up his stewardship. He is a professor in the Imperial University at Sendai.—*St. Barnabas Bulletin.*

CONFIRMATIONS, NOVEMBER 20 TO DECEMBER 18, INCLUSIVE

November

20.	St. Timothy, Roxborough	16
20.	Good Shepherd, Germantown	7
22.	Huntingdon Valley Chapel, Meadowbrook	7
22.	St. Martin, Chestnut Hill	17
22.	St. John the Baptist, Germantown	17
22.	St. Martin, Oak Lane	4
23.	Church House Chapel, Christ, Pottstown, 2; Good Shepherd, Rosemont, 1; Trinity, Swarthmore, 1; Good Shepherd, Germantown, 1; Holy Trinity Chapel, 1	6
24.	St. Titus, Elmwood	12
25.	Emmanuel, Holmesburg	12
27.	St. Cyprian, Elmwood	6
27.	Ascension, Rhawnhurst	4
29.	St. Stephen, Bridesburg	19
29.	St. John Free	31
29.	St. James the Less	38
29.	St. Barnabas, Kensington	21
29.	House of Prayer, Branchtown (including 2 from Good Shepherd, Germantown)	8
29.	Christ, Franklinville	9
30.	St. John the Divine (privately)	1

December

2.	Holy Innocents, Tacony	37
4.	St. Giles, Stonehurst	10
6.	St. David, Manayunk	34
6.	St. Paul Memorial	18
13.	Trinity, Oxford	16
13.	Trinity Chapel, Crescentville (including 1 received)	17
13.	St. Luke, Germantown	42
14.	Church House Chapel, St. John Free, 1; St. James, Prospect Park, 1	2
16.	St. Paul, Aramingo	7
18.	Church House Chapel, St. John, Lansdowne	2

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PAROCHIAL MISSION HELD AT ST. JAMES THE LESS

A parochial mission was held at St. James the Less, Falls of Schuylkill, from November 12 to 22, the missioner being the Rev. William M. V. Hoffman, Jr., of the Society of St. John the Evangelist. He was assisted by the Rev. John W. Hawkes, S.S.J.E., who conducted the children's mission every afternoon, with children's mass the last Saturday. He also preached both Sundays at nine at St. James the Less, and also at eleven at St. John Chrysostom's, 28th Street and Susquehanna Avenue. The latter parish coöperated in the mission, the Rector, the Rev. Godwin R. Pierce, bringing a number of his people to the neighboring church for the occasion. Preparation for the mission included cottage meetings in many homes. The thought was emphasized that blessings would be large in proportion to the expectation thereof; and would depend not so much on the efforts of the missioner as on those of the people to whom he came; and not so much what they did as what they permitted the power of God to do. Special attention to the daily eucharist brought the attendance up to 102 on the last week day. The average attendance at the ten evening services was 143.5, the little church having pews for 140; so that often nearly all other available space was filled with chairs. Fr. Hoffman exemplifies the evangelical fervor which is part of the Cowley Fathers' ideal. He preached every evening, gave an instruction, answered inquiries left in the question box, and led the intercessions. Many confessions were heard, often of persons who had not heretofore made use of that sacrament; and others who did not seek absolution in this way, said that his talks on the matter had made them see it in a new and more favorable light. He was much sought for private interviews on personal problems, one advantage of a mission being the opportunity of counsel and advice to supplement that of the parish clergy. Fr. Hoffman preached both Sundays at eleven; and met with each of the parish organizations, sometimes at supper meetings. Both the missioners called on the sick and house-bound; and also accepted a number of invitations to meals in the homes of the people. Four were baptized on the closing evening; and the congregation renewed their own baptismal vows. Over fifty persons made written resolutions, which were countersigned by the missioner, offered on the altar, and returned to the makers, unseen by anyone else. Each person who "made the mission" faithfully received a crucifix on a ribbon, with an individual blessing. Everyone attending the last service, 180 in number, was also given a sacred picture, and the autograph of the missioner, as a souvenir of the mission. On the reverse were printed the motto of the mission, "Religion is being friends with God"; a prayer used daily, "O God, for Jesus' sake, give me the Holy Ghost"; the initials "P T, P I, P L", and their meaning, Praise, Thanksgiving; Pardon, Intercession; Petition, Listening. It also contained the following verses, which had been recited every evening:

A child of God must every day
Kneel before his God and pray.

A child of God must give his heart
To Jesus from the very start.

A child of God must ever base
His life on sacramental grace.

A child of God must strive to be
Like Jesus in his charity;
And grow in holiness each day
By walking in his Master's way.

Similar pictures and crucifixes were given out to the children, with books and larger crucifixes as rewards for the best work. Among the visible results of the mission was a confirmation class of thirty-eight, slightly the largest in the history of the parish; although classes over thirty have been presented several times.

Gift Book

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(*Just published*)

also **"TRUE VALUES"** *by*

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Rector of St. Luke's, Germantown

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PROVINCE OF SHANTUNG

In the district where Confucius was born, in the Chinese province of Shantung, a new church, St. Mary the Virgin, Yenchoufu, was completed a few months ago after seven years of hard work with continual interruptions and almost insuperable difficulties. The church, which is of brick, had no professional architect and no contractor. The experienced missionary who expected to see the work through was unable to do so and it fell to a man who had had no such experience.

Yenchow is a military center and the country has been repeatedly torn with civil war; the railway was often out of use and the roads impracticable; there has been fighting in the city. At one time the mission compound was occupied by soldiers, the hospital thoroughly looted, and the incompleted church building defiled. At one stage in the operations, the ground settled and fissures appeared in the walls.

Notwithstanding all this trouble, the church is finished, consecrated and in use. Hitherto the mission had used a room in the boys' school. The church is of gray brick and limestone, with Chinese ornament and carving. The altar is carved and painted black and gold; the dossal is Shantung silk and the carpet a Peking rug. All the altar furnishing and the silver chalice and paten are native work, and the vestments are of Chinese silk. After the dedication, thirty prominent citizens of Yenchou were invited, with some hesitancy, to come out and inspect the new building. They all came and brought half as many more without an invitation.

My friends have come to me unsought. The great God gave them to me.—*Emerson.*

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EVERETT J. HIGBEE, *Owner and Proprietor*
WRITE FOR BOOKLET

CHURCH MUSIC

While in England during the past several weeks, pursuing the study of English Church Music, I was greatly impressed by the interest that has been aroused there in a movement of reform. The leading Church Musicians have come together for the interchange of opinion, and have been seeking to better the musical standard in cathedrals, as well as in city and country parish churches. The clergy have given their encouragement and support, and there is now a fine spirit of coöperation in very many quarters where formerly there was misunderstanding and even antagonism. On most fundamental questions the clergy and musicians seem to have reached agreement, and they are now carrying forward their reform with great enthusiasm and effectiveness. While no one person nor group of persons can be held entirely responsible for the change that has taken place, no small degree of credit must be given to such men as Dr. Sydney H. Nicholson, Sir Walford Davies, Geoffrey Shaw, Martin Shaw, J. H. Arnold, and other of England's Church Musicians who have laboured very persistently for a better standard.

I suppose most of us recognize the need of a thorough house-cleaning in musical matters in our own Church in this country. We have been too willing to let musical standards be dictated by popular taste, which, in turn, is greatly influenced by the concert hall. If there is a right and a wrong way of clothing sacred words with music, and if there is a fitting way of rendering a worthy musical setting—be it an elaborate anthem or a humble Amen—surely sincere musicians and earnest worshippers can agree as to what constitutes such propriety. The means to that end would appear to be open and frank discussion of the subject and an opportunity for an exchange of views.

The Joint Commission on Church Music is doing a valuable work in compiling and distributing publications that are intended to set a standard in the Protestant Episcopal Church, but their recommendations are being carried out in certain quarters only. It seems to me that more should be done locally to emphasize the need of church music, and that the Joint Commission is too far removed from the sphere of the average church musician to bring about the desired results. At any rate, the subject is being left very much alone by the medium that could do a great deal to arouse interest in better church music in this diocese—THE CHURCH NEWS.

I am making bold to write to you, therefore, to submit the suggestion that THE CHURCH NEWS do something definite and constructive in this matter. I suggest that its pages include a Department of Church Music, dedicated to the improvement of musical standards in the churches of this diocese.

Some of the possibilities of such a department would be:

The printing of occasional articles by prominent American and English Church musicians;

The use of the department's columns for an exchange of views;

Recommendations as to choice of music for church services;

Discussion of the merits and demerits of certain types of music;

Reviews of new music;

Questions and answers; and

Always a very definite editorial policy as to standards and practices.

Very truly yours,
HAROLD W. GILBERT.

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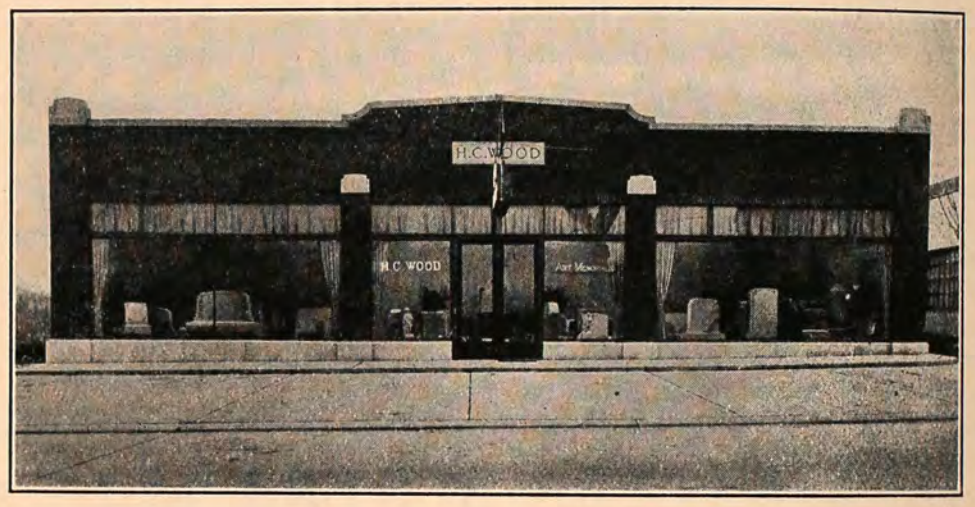

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DIOCESAN NORMAL SCHOOL

The second semester of the Normal School opens on Thursday, January 7, 1932, at 5.15 P. M. in the Church House.

In the first period the new "Program of the National Church" will be studied by one class under the leadership of Mrs. John E. Hill.

The Rev. John K. Shryock, Ph.D., will conduct a course in "The Great Religions of the World;" and a class under the leadership of the Rev. Herbert B. Satcher will study "Church Music" in relation to Church schools.

In the class in "The Theory of Supervision" Miss Jane Welte will help teachers to improve their teaching.

There will be a class in the "Study of the Junior" with Miss Nellie P. Ferry; and the Rev. Dr. Stuckert will continue a course in "Church History" commenced last semester.

An innovation will be made in the second period, when, for five evenings, under the auspices of the Diocesan Altar Guild, the Rev. Timothy E. Woodward will give instructions in the meaning and care of the Altar and its Furnishings. This will be particularly valuable to members of Altar Guilds. It will be conducted in the Chapel in the Church House.

Other courses in the second period will be "Principles of Teaching," Miss Helen O'Neill; "Church Teaching," Mr. Seymour; "The Kindergarten Age," Mrs. C. LeRoy Rice; "The History of the Ancient Liturgy," Dr. Stuckert; and Dr. Henry Davies will continue his advanced course on "The Psychology of Adults."

In the closing period there will be courses on "Christian Social Service," Rev. Mr. Sharp; "English Church History," Dr. Stuckert; "The Bible," Rev. Mr. Willson; and of special importance to superintendents and officers, "A Study of Church School Administration," led by Rev. Mr. Seymour.

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News of the Young People's Fellowships

Recently a letter was sent out to all the presidents of the Young People's Fellowships in the Diocese outlining the work that the Commission on Young People has planned. Briefly, the work of the Commission is divided into the four fields of Study, Devotion, Service and Fellowship, with a committee to take care of each.

The Committee on Study has charge of a class at the Church Normal School, for training leaders of the Fellowship. This class is in progress and is well attended. They also maintain a bureau of speakers, for those wishing outside speakers, and a bureau of topics with brief outlines and suggested readings.

The Diocesan Inspirational Day, and the Diocesan Corporate Communion are arranged by the Devotion Committee, who will also prepare for general use suitable devotional services, installation services, and separate prayers, hymns and Bible readings.

To aid in work with domestic missions and to assist the clergy, at their request, the Service Committee will organize the layreaders among the Young People's Fellowship so that they can be more easily obtainable. This committee will also give information to a parochial organization wishing to find some way to be of service to its Parish or Diocese. The distribution of Fellowship Pins is another phase of their work.

The Fellowship Committee that seemingly has the easiest task, has, however, a large field of activity, covering the Diocesan Dance and Diocesan Picnic, as well as all Diocesan Athletics. They will furnish on request programs for parties, entertainments, plays, dances, and outings that have been successful in young people's gatherings. Likewise they will direct the formation of new Fellowships and give assistance to any fellowship that needs it.

The Commission feels that it has outlined a very ambitious and comprehensive work, and asks the coöperation of the clergy in using these committees to the best advantage. By their nature, some of the phases of the work require much study and a long period of time for their development. If, in the beginning, any weaknesses are glaring, have patience, knowing that those who are interested are doing their best, but that very often time and experience are necessary.

For further information consult Miss Leah Waldman, 4919 Mulberry Street, Diocesan Secretary, who will put you in touch with the proper chairman.

—

The Annual Diocesan Dance of the Young People's Fellowship, at the Brookline Country Club, December 11, was a great success socially. Approximately 250 people attended the dance, representing over 20 Fellowships out of 50 in the Diocese.

The proceeds of the dance will go towards the furtherance of Young People's work in the Diocese. This includes the printing of the various programs outlined by the four committees on Study, Devotion, Service and Fellowship, to facilitate their distribution to the parochial organizations. The new certificates, given to each Fellowship as it pays its Diocesan dues, will also be paid for in part by the proceeds of the dance.

—

The Convocation of North Philadelphia, held a church service at St. Stephen's Church, 10th and Chestnut Streets, on Sunday, December 13, at which the Rev. Leicester C. Lewis, D.D., member of the Commission on Young People, and headmaster of the Middle School, Episcopal Academy, delivered the sermon. The service was conducted throughout by Young People.

Arthur Kemp, St. James, 22nd and Walnut Streets, has been elected chairman of the Convocation of North Philadelphia.

—

Raymond Dove, of St. Peter's Church, Germantown, was elected Chairman of the Convocation of Germantown, for the Young People's Fellowship, at a meeting of the presidents of the local fellowships, held at Calvary Church, Germantown, November 18th.

Now that the Convocation has been organized, a busy season has been planned. The first activity is a banquet, to be held February 4, at Calvary Church, Germantown.

—

The Young People's Fellowship of the Memorial Church of St. Paul, 15th and Porter Streets, will present, in the Parish House, the three-act comedy "Art for Heart's Sake," by Lillian Stoll, on January 22nd and 23rd. Dancing will follow the play each evening. Members of the various parochial Fellowships are invited to spend an enjoyable evening with the St. Paul's group. Admission prices are thirty-five cents for adults and twenty cents for children.

A BIBLICAL PUZZLE

The initials of the following Biblical characters will spell the name of a great angel. Can you guess them?

My first's the beginning of things everywhere,
My second a traitor who hung by his hair.
My third was a tower, by foolish hands made,
My fourth was a maiden who kindness displayed.
My fifth, it is told, at a ford changed his name,
My sixth to his birthright, for pottage sold claim.
My seventh a pauper, decrepit and blind,
Now take these initials, and see what you find.

CECIL LAW

At the Sunday School Christmas entertainment held in the Parish Building of St. Nathanael's Church, Mr. Cecil Law was duly honored for his notable record of attending Sunday School every Sunday for eighteen consecutive years.

Little did Cecil's mother, Mrs. William Law, think that her son would build up such a record of perfect attendance when she led him to Sunday School when just a little tot. He never forgot that visit, with the result that he holds a record which is a glorious incentive for every Sunday School scholar.

Just recently, Mr. Law was appointed teacher of a Boy's Class. Surely such a long attendance will assist him in advancing God's work.

WANTED

Position of Sexton, Janitor or House man. Best of references, call Locust 2515.

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The Children of Pennsylvania

What shall be done for children who are homeless, neglected and destitute through sickness, death, vice or desertion of their parents? Someone must care for them. The CHILDREN'S AID SOCIETY of Pennsylvania, Inc., founded forty-nine years ago, is now doing this work for over 2,000 children.

The Children's Aid Society is providing individual care and protection for such children through a series of carefully selected family boarding homes. Through a staff of trained visitors and through school and church reports, the Society knows of the progress and development of each child. Special departments for the care of older boys and girls are maintained and the Society also conducts a large home finding work.

County branch offices are established at Towanda, Williamsport, Reading, Norristown, Easton, Media, Montrose, Allentown, Altoona, Chambersburg, Huntingdon, Lewistown, Bedford, Stroudsburg, Wilkes-Barre and Wellsboro. Our County Agency Department will be glad to answer questions about the organization and extension of this work in various counties in Eastern and Central Pennsylvania.

The Society receives children without restriction as to race, creed or color, caring for them with due regard to their religious faith. Surely each one will want to share the responsibility of providing for them. Homes wanted for children.

Bequests Solicited

CHILDREN'S AID SOCIETY OF PENNSYLVANIA
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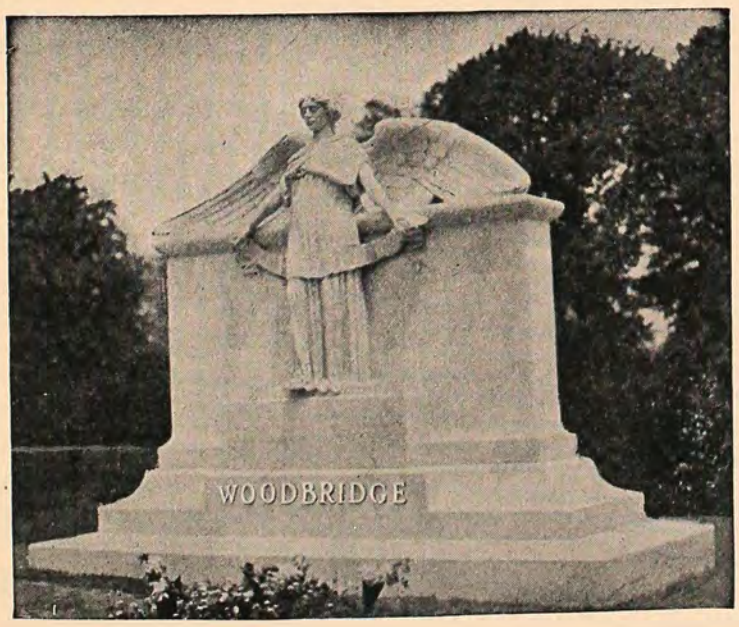

Memorials of Distinction

"And departing, leave behind us,
Footprints on the sands of time"
—HENRY WADSWORTH LONGFELLOW

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"MARK EVERY GRAVE"

The Woman's Auxiliary Department

Edited by SARAH M. DISSTON

Volunteer Service Bureau

Under the leadership of Mrs. J. Willis Martin, Chairman of the Diocesan Committee, a Volunteer Service Bureau has been formed with the purpose of putting those who can give volunteer service in touch with the institutions and trained social service workers of the Diocese. It is a clearing house and information bureau for those who want to help and those who need help.

In such districts as Kensington and South Philadelphia there are too few trained workers to meet the many demands, and volunteers are needed for friendly visiting, motor car service, simple entertainment programs, etc. If you can volunteer personal service (or gifts of clothing and food), or if you need such help in your work, communicate with the Secretary of the Volunteer Service Bureau, Miss Lily Cheston, either in Room 30, The Church House, 202 South 19th Street, Telephone Spruce 6650, or at her home in Chestnut Hill, Telephone, Chestnut Hill 4824.

The Volunteer Service Bureau has come into existence at this time because in our parishes there are people who want to be of greater service but who do not know how or where they can be most useful; also because our social service workers are asking where they can find volunteers for serving suppers, leading clubs and helping them in many ways.

Besides placing volunteer workers the Volunteer Service Bureau exists to give information to people who are asking such questions as the following:

Where shall I send clothing?

Mrs. William A. Cornelius, 79 Merbrook Lane, Merion, is in charge of the Woman's Auxiliary work of collecting clothing which is distributed through the City Missions.

Where can I find a trained worker to investigate a case of need?

If it is a church family, call your parish worker or the City Mission, 225 South 3rd Street, Telephone, Lombard 6441. If it is not a church family call the Bureau of Unemployment Relief, 1450 Cherry Street. The B. U. R., or the Bureau, as it is usually called, is under the direction of Mr. Lloyd. All cases are handled there first and then referred with cards to the proper district relief bureaus.

In order to prevent duplication, how do I find out if a family is already receiving aid?

Such records are kept by the Social Service Exchange, 311 South Juniper Street. Blanks to be filled in with certain information are provided for this purpose and may be obtained from the Volunteer Service Bureau.

Where can a person register for a position?

Where can I find a person for temporary work?

The State Employment Office, 15th and Cherry Streets, or the City Mission, 225 South 3rd Street.

Where do they give sewing to unemployed church women?

The Supply Department, The Church House, 202 South 19th Street. Miss Dickson is in charge.

If we offer our parish house in the evening, how can it be used?

Call Miss Farr, secretary of the Committee on Enforced Leisure, Community Council, 311 South Juniper Street.

What can our parish do to help?

Call the Volunteer Service Bureau.

At the December meeting of the Diocesan Committee the delegates gave reports of social service activities in their parishes. In Communities where there is less need for relief work, clothing, food and funds are being collected. In the sections of the city where there is more physical suffering, workers are busy distributing clothing and food, and a number of parish houses are open for neighborhood clubs and classes. Suppers for undernourished children and simple entertainments are provided in some places, and the regular parish workers are spending much time in visiting.

As we consider these activities several points stand out clearly:—

1. There is a real demand for personal service. People in trouble need friendship as well as material aid. Rectors, parish workers and volunteers can give untold spiritual help and comfort.

2. The parish worker should not be expected to do the work alone, but should have the backing and assistance of a group. Some parishes have social service committees, but others seem to expect the social service workers to tackle the job single handed.

3. Open parish houses with recreational and educational programs are needed to steady the morale of unemployed people whose homes are cold and dreary. A friendly light and someone on call who takes a personal interest may mean much to a bewildered and discouraged person.

4. Present day problems are a challenge to the Church. We must continually study and discuss how the teachings of Jesus may be applied to the solving of these problems.

The Volunteer Service Bureau will be glad to hear:

1. What are you doing in your parish; 2, the name and address of your parish worker; 3, what help you can volunteer; 4, what help you need.

INDIAN'S HOPE

At the last Indian's Hope meeting Miss Katrina Haines and Miss Charlotte Temple, of Philadelphia, gave a most interesting account of their work during the summer in the Indian School on the Rosebud and Crow Creek Reservations.

Dr. Burke, of the Hudson Stuck Memorial Hospital, and Rev. Abbott Hastings, of St. Michael's Mission, Ethete, Wyoming, are expected to speak in the near future.

ALL-DAY MISSIONARY MEETING

One of the great days of the Woman's Auxiliary in the Diocese of Pennsylvania is the annual All-Day Missionary Meeting, which is always held during the Epiphany Season.

This year the service will be Wednesday, January 20th, in Holy Trinity Church, 19th and Walnut Streets.

The day will begin with a celebration of the Holy Communion at ten-thirty, Bishop Taitt will be the celebrant, assisted by Dr. Tompkins.

During the morning there will be two addresses, one on the Diocese, the other on our work in the Foreign Field. In the afternoon we shall hear from the Domestic and Indian Fields and of our work among the Negroes.

The speakers will be announced later and are sure to bring the very latest news of our work.

Help us make the 1932 All-Day Missionary Meeting the best yet.

COMMITTEE FOR WORK AMONG THE ISOLATED

The Committee held its fall meeting in the Church House on Friday, November 20th, and planned for the annual Christmas Message in the League of Intercessors. Bishop Taitt gave us his greeting and submitted a letter to be sent out by him to each member. With this will go the "Bible Readings" for 1932 and a Christmas card and personal letter with prayers.

The Committee now consists of the General Chairman and Chairman of the Convocations for this special work.

Chester—Mrs. Albert Hill, 9 College Avenue, Swarthmore.

Norristown—Schuylkill Division, Mrs. Caleb Cresson, Oaks, Pa.

West Philadelphia—Mrs. John Curtis, 3931 Walnut Street, Philadelphia.

North Philadelphia—Miss Katharine Childs, 1906 Sansom Street, Philadelphia.

South Philadelphia—Mrs. Frederick S. Fox, 6437 Sherwood Road, Overbrook.

Germantown—Mrs. William C. Burke, 42 E. Gowen Avenue, Mt. Airy, Philadelphia.

Germantown, East—Mrs. Charles Biddle, Andalusia, Pa.

Germantown, Upper Bucks Co.—Mrs. William C. Perkins, Langhorne, Pa.

Secretary Librarian—Miss E. H. Smith, Box 113, Flourtown, Pa.

At the meeting representatives of the Girls' Friendly Society, Daughters of the King, St. Barnabas Guild for Nurses, the Church Periodical Club, and Deaconess Colesberry were present. With these and the coöperation of the clergy, we hope to reach every lonely or disabled person in the Diocese. We shall be grateful for the names of any persons who may be helped, which may be sent to the Convocation Chairmen.

LETITIA GLENN BIDDLE,
Chairman.

THE JUNIOR WOMAN'S AUXILIARY

From a few scattered groups the Junior Woman's Auxiliary has now grown, since last year, to a very much alive organization of eighteen branches.

Besides having office hours the first Wednesday of the month at the Church House, where the branches can come for help and information, we are planning such things as a pilgrimage to St. Peter's and Christ Churches, also lectures on Church History during Epiphany, and as more active work lending our help in getting together Christmas baskets and toys.

GERTRUDE BANKS DOUGHERTY

It was with a sense of very great shock and very real sorrow that the members of the Indians' Hope Association of the Diocese of Pennsylvania at the meeting, on October 28th, heard of the death of Mrs. Charles J. Dougherty, and the following resolution of sympathy and appreciation was sent to her family and incorporated in the minutes.

"In the death on October 26th, 1931, of Mrs. Charles J. Dougherty, our devoted secretary for nineteen years—since October 26, 1912—we have suffered an irreparable loss.

"Her accuracy, her unfailing punctuality, her keen sympathy for every branch of the work, and her natural gifts, all combined to make her an ideal secretary.

"Every member of the Association feels this: to the officers her loss is a very real and personal one."

The Church's Prayers of Thanksgiving for her life and for those in affliction were offered at the Celebration in the Chapel of the Church House and at the meeting afterwards.

COMMITTEE ON COLOURED MISSIONS

Dr. Mordecai Johnson, in speaking about Interracial Contacts at Denver, said: "I count it as one of the great signs of advance in the matter of race relations that the laity of the Episcopal Church is becoming deeply interested in race relations." Of course he meant especially the coloured race to which he belongs.

The most direct way for the women of the church to share in this interest is through the Auxiliary. The Committee on Coloured Missions of the women of the Diocese, both white and coloured, have the opportunity of hearing at their meetings speakers from the various fields of religious, educational and medical work among the Negroes. The meetings are at the Church House on the first Wednesday of the month at 10.30 A. M. Out of two hundred parishes less than sixty send delegates, but a larger representation is hoped for in 1932.

The money raised for the budget counts on parish and diocesan quotas. Divinity schools, hospitals and Dioceses throughout the South are helped, but our chief responsibilities are the American Church Institute Schools where coloured boys and girls are taught to be good citizens.

Our president, Mrs. Hill, says that more important than giving is the interest shown by attendance and all are welcome at the meetings.

DAUGHTERS OF THE KING

The midwinter Diocesan Assembly meeting of the Daughters of the King will be held on the evening of Tuesday, February 2, the Feast of the Presentation of Christ in the Temple, at St. James Church, 22nd and Walnut Streets.

This is the meeting at which we present our Self-Denial Offerings for the Lily Funsten Ward Memorial Fund, a missionary fund which pays the salaries of a Missionary and two Bible Women in China.

In addition to our presentation service the Executive Committee has arranged for a devotional service, the meditations for which will be conducted by the Rev. Leicester C. Lewis, Ph.D. The meditations will begin at 5.30 P. M. At 6.30 P. M. we will have a box supper, which each member is asked to provide for herself; tea and coffee being provided at St. James Parish House. During the supper there will be devotional reading. After supper we will adjourn to the church where the meditations will be continued.

This is the initial meeting of what we hope will be a series of meetings in which will be brought forward the inspiration to higher living which comes to us from the application of the teachings of the Bible to our everyday personal life.

We cannot express too highly our appreciation of the courtesy of the clergy staff of St. James, in according us the use of their Parish House and Church, and for their kindness and consideration in giving us of their valuable time in order to make these meetings a time of spiritual help and uplift.

We feel sure that services of this character will be appreciated by every one, and we hope that many women of the Diocese will join with us in this endeavor to apply to our individual lives the inspiration which can be derived from the Holy Scriptures.

H. F. A.

INTERDENOMINATIONAL LUNCHEON

Thursday, January 28th, is the date for the 1932 annual luncheon of the Woman's Interdenominational Union and it is hoped that many of our Church women will attend.

The Luncheon will be held in the Bellevue-Stratford Hotel and the guest speaker will be Mr. Stanley High, formerly Editor of The Christian Herald, and editor-elect of a national daily newspaper, who will speak on "Wanted—More Lopsided People."

Tickets are $1.75 each and may be secured by applying to Room 37, Church House.

Plan to have your Parish represented. Tables holding ten may be reserved on request.

News Notes From Girls' Friendly Society

G. F. S. NEIGHBORHOOD CONFERENCES

West Philadelphia

For the first time in its history, the Branch at the Home of the Merciful Saviour entertained the West Philadelphia Neighborhood Conference on November 20th. Rev. Frederick E. Seymour opened the Conference with a brief service, in which he was assisted by members of the Branch. Following reports of Branch activities, of national and provincial conferences, and brief greetings from diocesan officers, a little play, "Life Has Loveliness to Sell," was given by girls of the Merciful Saviour. Refreshments were served at the close of the meeting to the representatives of the West Philadelphia Branches present.

South Philadelphia

One hundred and thirty members of the eight Branches in South Philadelphia held their annual Neighborhood Conference at Holy Trinity Parish House on the evening of December 14th. Rev. Floyd W. Tomkins, Jr., welcomed the visitors. Built around the thought of the joy of comradeship and simple pleasures, in these rather dreary days, a program of group singing and dramatic recitals occupied an hour or more, after which the business of the Conference was quickly transacted, and a period of worship begun, led by Rev. Henry Stuart Paynter, Rector of St. Barnabas, West Philadelphia. A brief meditation on "The Importance of Determining Values," some prayers and hymns, brought to a close an especially helpful meeting.

G. F. S. JANUARY COUNCIL MEETING

will be held on the evening of January 20th at 7.30 o'clock, at the Church House. The annual budget will be presented and voted on at that time. A full meeting of Council is hoped for.

Dr. Hilary Clapp, an Igorot of Bontoc, known to numbers of Church people as one of the early products of the Philippine Islands mission, has been appointed representative in the Philippine Legislature, the first Igorot so honored. The Philippines *Herald* describes him as the recognized and trusted leader and spokesman of 300,000 mountain people. He is also public health officer for Bontoc province and director of Bontoc Hospital. An excellent maiden speech to the Legislature, printed on the front page of the *Herald*, pleads for good roads, village schools, and health education, that the mountain tribes may make their contribution to the progress of the country.

HOLIDAY HOUSE TO BE RENOVATED

This will be of much interest to many G. F. S. members and friends who have spent happy vacations at the Holiday House on quiet, leaf-shaded Hughes Street in "Cool Cape May." The house itself is between seventy-five and one hundred years old and was occupied before the Civil War as a summer hotel and later was used by the Sisters of St. Margaret as a summer home for mothers and children. The G. F. S. bought it twenty years ago from this sisterhood and have used it ever since as a holiday house. It is now to be completely renovated from top to bottom, a new asbestos roof will be put on, three bathrooms added, and it will be papered and painted throughout.

This work is made possible by the release of certain funds through the closing of the Lodge in Philadelphia and will provide work for many Cape May mechanics from now until the first of April, when it is hoped the renovations will be completed.

Considerable refurnishing, in keeping with the improvements, will be necessary, which will provide opportunity for gracious memorials on the part of anyone, within the Society or out of it, who is interested in work among girls.

G. F. S. TO HAVE PART IN WASHINGTON TERCENTENARY

On February 27th, in an atmosphere redolent of the times and familiar to the great Statesman and Churchman, the Girls' Friendly Society will celebrate the three hundredth anniversary of the birth of George Washington. The program will begin at 3 P. M. with a visit to Independence Hall, at which time an appropriate address will be made. Between four and five there will be a quiet hour at Old St. Peter's Church. Supper will be served at Old Christ Church Community House followed by an interesting entertainment consisting of music familiar to the ear of "him whom we honor." At 7:45 the celebration will close with a service of praise and thanksgiving in the Church attended, during his residence in Philadelphia, by the nation's first President.

(*Continued from page 161*)

Secretary moved a most cordial vote of thanks to Col. Montgomery, Mr. Gill, Superintendent of the hospital, and the Rev. Joseph Manuel, Chaplain, for their bounteous hospitality. There being no further business, the meeting adjourned.

GEORGE R. BEDINGER,
Secretary.

MISSION STUDY INSTITUTE

January 11th and 12th are dates to be remembered by all Auxiliary women; they are the dates of the Mission Study Institute.

Miss Margaret Marston, National Educational Secretary, is to be the Leader and the subject will be "Building a Christian Nation."

There will be three sessions each day:

10.15—11.30. First Session.
11.40— 1.00.—Second Session.
1.00— 2.00.—Luncheon.
2.15— 3.30.—Third Session.

No registration fee is required and it is hoped that all interested will plan to be present both days.

On December 16, 1906, just twenty-five years ago, Dr. A. W. Tucker joined the mission staff in Shanghai, where he is head of St. Luke's Hospital. He has two or three foreign physicians on his staff and ten or twelve Chinese. The Rev. C. F. McRae, D.D., is chaplain. He went to China in 1899. The Rev. S. E. Shen assists him.

St. Luke's has been serving the poor folk of Shanghai since 1866. It has about 150 beds. There are nearly 3,000 in-patients a year, and over 100,000 dispensary treatments. The nurses training school has some fifty pupils, men, directed by a few foreign nurses. The hospital is old and shabby and crowded. Land has been secured for new buildings, which are a part of the general Church's advance work. A considerable sum has been given in China.

The hospital recently received a gift of $20 from a friend in Shanghai which included, the giver said, one dollar each from the cook, the houseboy and the coolie. A Chinese woman who was for many years nurse to the chaplain's children died last year and bequeathed the Hospital $1,000 "for good works." Another recent donation was a postal order for $18 accompanied by an unsigned pencilled note saying it was for six men who had been injured by a truck. The driver of the truck had disappeared at the time of the accident. The postal order represents, perhaps, his troubled conscience.

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Confirmation Appointments for January and February

Rt. Rev. Harry Roberts Carson, D.D., Missionary Bishop of Haiti, will be in this Diocese during the month of February to help Bishop Taitt with the Confirmations.

We appreciate very much Bishop Carson's willingness to help and since he was born in Norristown, we hope his visit will be like a home-coming.

He will be very glad to tell of his work to any Guild or Organization that may be interested.

January 3.—II Sunday after Christmas.
P. M.—Philadelphia, Holy Trinity Chapel, the Bishop.
Evg.—Philadelphia, St. Clement, the Bishop.

January 6.—Wednesday.
Evg.—Venango, St. George, the Bishop.

January 8.—Friday.
Evg.—Philadelphia, Transfiguration Mission, the Bishop.

January 10.—I Sunday after Epiphany.
A. M.—Chestnut Hill, St. Paul, the Bishop.
P. M.—Philadelphia, All Souls, the Bishop.

January 15.—Friday.
Evg.—Somerton, St. Andrew, the Bishop.

January 17.—II Sunday after Epiphany.
A. M.—Richmond, St. George, the Bishop.
Evg.—Kensington, St. Luke, the Bishop.

January 31.—Sexagesima Sunday.
A. M.—Torresdale, All Saints, the Bishop.
P. M.—Philadelphia, Advent, the Bishop.
Evg.—Philadelphia, St. Nathanael, the Bishop.

February 2.—Tuesday.
Evg.—Philadelphia, St. Mary's Chapel, the Bishop.

February 4.—Wednesday.
Evg.—Wissinoming, St. Bartholomew, the Bishop.

February 5.—Friday.
Evg.—Bustleton, St. Luke, the Bishop.

February 7.—Quinquagesima Sunday.
A. M.—Mayfair, Resurrection, the Bishop.
A. M.—Philadelphia, Advocate, the visiting Bishop.
P. M.—Philadelphia, St. Bartholomew, the Bishop.
P. M.—Philadelphia, St. Simeon, the visiting Bishop.
Evg.—Philadelphia, St. Gabriel, the Bishop.
Evg.—Philadelphia, St. Matthew, the visiting Bishop.

February 10.—Ash Wednesday.
P. M.—Philadelphia, Church Home Angora, the Bishop.
Evg.—Philadelphia, St. Monica, the Bishop.
Evg.—Wyncote, All Hallows, the visiting Bishop.

February 11.—Thursday.
Evg.—Philadelphia, St. Thomas, the Bishop.

February 12.—Friday.
Evg.—Philadelphia, Crucifixion, the Bishop.
Evg.—Philadelphia, St. Augustine, the visiting Bishop.

February 14.—I Sunday in Lent.
A. M.—Philadelphia, St. James, the Bishop.
A. M.—Philadelphia, Redemption, the visiting Bishop.
P. M.—Philadelphia, St. Elisabeth, the Bishop.
Evg.—Philadelphia, St. John, Chrysostom, the Bishop.
Evg.—Philadelphia, Prince of Peace, the visiting Bishop.

February 17.—Wednesday.
Evg.—Philadelphia, Holy Communion Chapel, the visiting Bishop.

February 18.—Thursday.
Evg.—Philadelphia, Covenant, the visiting Bishop.

February 19.—Friday.
Evg.—West Philadelphia, Calvary, the Bishop.
Evg.—Frankford, St. Mark, the visiting Bishop.

February 21.—II Sunday in Lent.
A. M.—Philadelphia, St. Mary, Hamilton Village, the Bishop.
A. M.—Philadelphia, St. James, Hestonville, the visiting Bishop.
Evg.—Philadelphia, Phillips Brooks Chapel, the Bishop.
Evg.—Philadelphia, St. Philip, the visiting Bishop.

February 24.—Wednesday.
Evg.—Philadelphia, St. John the Divine, the Bishop.
Evg.—Philadelphia, St. Michael and All Angels, the visiting Bishop.

February 25.—Thursday.
A. M.—Chester, St. Paul, the Bishop.
Evg.—Philadelphia, Zion, the visiting Bishop.

February 26.—Friday.
Evg.—Chester, St. Mary, the Bishop.
Evg.—West Philadelphia, St. George, the visiting Bishop.

February 28.—III Sunday in Lent.
A. M.—Jenkintown, Our Saviour, the Bishop.
A. M.—Overbrook, St. Paul, the visiting Bishop.
Evg.—Philadelphia, Mediator Chapel, the Bishop.
Evg.—Philadelphia, St. Barnabas, Haddington, the visiting Bishop.

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The new suffragan bishop of Mexico, the Right Rev. Efrain Salinas, on Sunday, October 25th, was inducted into office and confirmed his first class, five girls from Hooker School. The long service, all in Spanish, with Mexican flags in the procession, crowded the Church of San Jose de Gracia, in Mexico City. All the Mexican clergy were present, except one who was ill. Bishop Salinas has been assigned the oversight of all the Mexican missions. The hymns at the service were from the manuscript of the new Spanish Hymnal, edited by Archdeacon Watson. (The publishing of this hymnal, much needed for use in several of the Church's Spanish American districts, is an item in the new Advance Work undertaken by the Woman's Auxiliary of the Diocese of New York.)

Convocation of the district was held the following day. Archdeacon Samuel Salinas, a brother of the bishop, was elected secretary. The Woman's Auxiliary convened at the same time, with Mrs. Creighton and Mrs. Efrain Salinas reporting as delegates to the triennial Convention.

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THE OLD SCHOOL

The old "fore de wah" darkey had asked a young attorney to write him a letter on his typewriter.

"And is that all you want to say Rastus?" queried the man of law, at the close of the epistle?

"Yas, sah, 'certin' you might say, 'Please 'scuse poor spellin' an' a bad pen.'".

———

A financier was gathered to his fathers. The funeral was held on a terrifically hot day, and several parsons delivered long eulogies. A weary mourner turned to his neighbor: "Did you know him well?" "Oh, very well. A remarkable man." "Yes, he was a smart fellow! If he'd been running this funeral it would have been over in half an hour."—*The Christian Register.*

———

"You seem to have plenty of intelligence for a man in your position," sneered a barrister, cross-examining a witness.

"If I wasn't on oath I'd return the compliment," replied the witness.—*The Airway.*

———

Dorothy had heard a missionary relate over the radio some of his experiences in Africa. Telling her father about it afterwards, she said: "He told us that the poor heathen were often hungry and when they beat on their tumtums it could be heard for miles."—*Boston Transcript.*

———

"Mrs. Diggers owes the church considerable money," said the financial secretary, "but I can't find the amount." "Write her and say that her pledge is fifty dollars in arrears," suggested the pastor. "But she probably owes less than ten dollars." "Precisely. She will immediately come in to return the letter and make payment on the smaller amount."—*The Christian Register.*

———

"Mama," said little Elsie, "do men ever go to heaven?"

"Why, of course, my dear. What makes you ask?"

"Because I never see any picture of angels with whiskers."

"Well," said the mother, thoughtfully, "some men do go to heaven, but they get there by a close shave."—*Exchange.*

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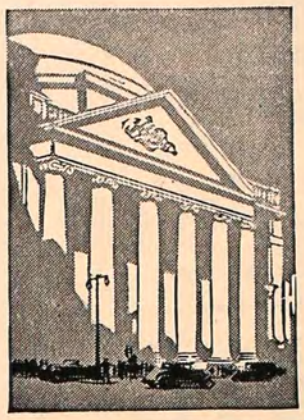

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Book Reviews

Darkness and Light, by Wallace Edmonds Conkling, S.T.B., B.Litt, Oxon.; Moorehouse Publishing Company; 71 pages; cloth, $1.00.

Using as a background the Passion Play at Oberammergau, the author of "Darkness and Light" shows, by two or three incidents, just what difference there is between the two states of mind. He begins with Judas Iscariot who went out "and it was night." He ends with our looking forward to "the life of the world to come." In this collection of seven short discourses, light prevails over darkness; the passion of our Lord is dwelt upon for the light it throws upon our conception of Him. We are again reminded that beautiful thoughts are most meaningful when simply expressed.

E. M. G.

---

500 Questions and Answers in Religion, by the Reverend John S. Littell, D.D., Rector of St. Peter's Church, Lewes, Delaware; Morehouse Publishing Co.; 84 pages; cloth, 75 cents; paper, 40 cents.

In this age of discussion groups, "500 Questions and Answers in Religion" should find a ready welcome. Written for the purpose of teaching, for those who favor the catechism method, the questions, in groups of five, appear on one side of the page; the answers on the other. Each group has a central subject which appears as a heading. The questions begin very simply and end by covering practically every phase of the Christian faith, life and organization. Even the "beginners'" questions and answers, however, could be beneficially used as a basis for discussion by older gatherings, and the headings to the questions and answers make it easy to select a topic for the session.

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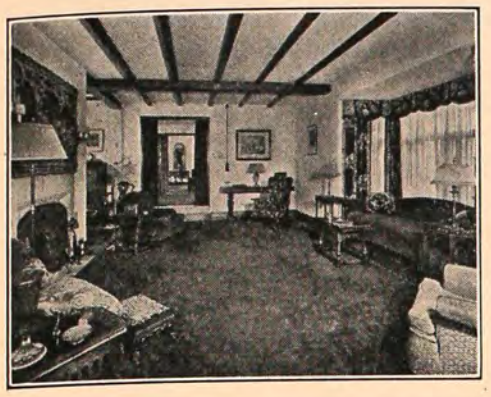

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MEMORIAL TO BISHOP GARLAND

The Committee on the Memorial to Bishop Garland appointed by Bishop Taitt in response to the request of the Diocesan Convention, held a meeting after the summer recess and effected an organization by electing the Rev. James M. Collins, Chairman, and the Rev. Benjamin Janney Rudderow, Secretary.

The Committee adopted the following general principles regarding the nature of the memorial, believing them to be helpful in reaching a decision on this important point, viz.:

1. The memorial should be an adequate memorial to a Bishop of the Church.
2. It should come within the known interests of Bishop Garland.
3. It should not be too expensive an undertaking financially.
4. It should be capable of realization within a comparatively short time.
5. It should always be under the direct control of the Diocesan authorities.

It was voted to send a letter to all official bodies in the Diocese and to interested individuals asking for suggestions as to the nature of the memorial.

This statement is published in THE CHURCH NEWS in order to bring the matter to the attention of those who have not been addressed directly by letter.

It is requested that replies be in the hands of the Committee by February 1. They may be sent to the Rev. B. Janney Rudderow, Secretary, 2216 Spruce Street, Philadelphia.

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EMILY WILLIAMS BIDDLE

WHEREAS, On Sunday afternoon, November 15th, Emily Williams Biddle, for more than fifty-three years a most active member of the Board of Managers of the Church Home for Children, entered into the Life of Paradise.

Therefore, be it Resolved, That the following memorial be incorporated in the minutes of this meeting, printed in the next annual report and be sent to the members of her family, expressing to them the deep sympathy and grief of the Board of Managers. Her wise counsel and rare judgment with a most conscientious, untiring devotion to each member of our large family through all these many years have guided many girls throughout their lives. No hour was too late, distance or personal interests too great to prevent her from responding to every call or need of the Church Home for Children or one of the girls.

As Chairman of the Education Committee, Chairman of the Chapel Committee and Directress, she knew the characteristics, ambitions, and limitations of each of the hundreds of girls with whom she came in contact during more than half a century, following their fortunes with the greatest interest and often with advice or financial aid. Some of her girls who came back each year to Reunion Day brought with them children and grandchildren, all of whom Miss Biddle knew personally, many of the younger generations being her God-children.

Many comforts and pleasures for the children came to the Church Home through her generosity, and always with a hope that the donor remain unknown to Managers and household. Modesty, a strong sense of justice, and an eagerness to understand both sides of a question before deciding upon a policy affecting the children's welfare, were outstanding characteristics that made her a most valuable Manager.

Her gracious, friendly presence at our meetings and her example as a true Christian gentlewoman have left an indelible impression upon each member of this Board and will ever be an inspiration so that when the time comes for us to lay down our work here we may hear, as she has, "WELL DONE, GOOD AND FAITHFUL SERVANT; ENTER THOU INTO THE JOY OF THY LORD."

At the stated meeting of the Board of Managers of the Church Home for Children, held on Tuesday, December 1, 1931, the foregoing resolution prepared by Miss Mary B. Mitchell was unanimously adopted.

JANE SINKLER,
Secretary.

MISS ELIZABETH GILPIN

Miss Elizabeth Gilpin, first president of the Diocesan Altar Guild, died on December 4, in Bermuda, where she was spending the winter months.

Miss Gilpin was instrumental in founding the "Altar Guild of the City Mission" in 1913, which, six years later, at the request of Bishop Rhinelander, became the "Altar Guild of the Diocese of Pennsylvania."

Knowing of the splendid work that the Altar Guild of the City Mission of New York, now known as the New York Altar Guild, had been doing in providing and caring for the Altars in the municipal and state institutions where the clergy of the City Mission ministered, and realizing that the clergy of the City Mission in Philadelphia had no such organization to call upon for help of this kind, Miss Gilpin, together with a few other interested Churchwomen, asked the consent of the Bishop and the City Mission clergy to form an Altar Guild similar to the one in New York. The suggestion was warmly received and after further consultation with them, a meeting was held at Miss Gilpin's house, 904 Clinton Street, Philadelphia, for the purpose of organizing and to draw up a constitution. At this meeting there were only five present.

From this small beginning has grown the present Diocesan Altar Guild. Although for the past few years Miss Gilpin was unable to do any active work in the Guild, she never lost her interest and affection for it, and followed with keen interest the development of its growing usefulness and the ever increasing number of its activities. Nor was her interest confined to her own Diocesan Guild, for she watched with sympathy and understanding the establishment of such Guilds in other Dioceses, of which there are now fifteen. She was also very much interested in the new work of the National Committee of Diocesan Altar Guilds.

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REV. WILLIAM F. CHENEY

Dr. Clattenburg announced at the Department of Missions meeting that the Rev. William F. Cheney, of Dedham, Mass., a graduate of the Philadelphia Divinity School and the man who had helped him to decide to enter the Ministry, was being buried at that time, and he asked for the prayers of the Department. The Chairman offered prayer.

Rev. William F. Cheney, for many years rector of the Church of the Good Shepherd, East Dedham, but rector emeritus for several years past, died Friday, December 5, at his home in East Dedham, at the age of eighty-four years.

Mr. Cheney was born in Lowell October 6, 1847, the son of Franklin and Sarah (Abrams) Cheney. He studied at Harvard and was graduated with the degree of B. A. in 1873. Subsequently he took a course at the Philadelphia Divinity School, where he got his B.D. degree in 1876. That same year he was made a deacon, and ordained priest of the Episcopal Church in 1877. His first and only parish had been the Church of the Good Shepherd in East Dedham. His wife, whom he married October 5, 1880, was Lucy Elizabeth Chickering, of Dedham.

MISSIONARY NOTES

The failure of the Church to give what is asked and what is desperately needed is not due to lack of money. The total Quotas for the Maintenance Budget of the General Church average less than $3 per communicant per annum or about six cents a week. Diocesan needs require about as much more. Failure to raise such a pitifully small sum, a sum far less than is raised by many other Christian communions for similar purposes, is due not to poverty but to lack of intelligent effective organization made productive by an adequate amount of all-the-year-round education. We spend our money for the things in which we are interested. A careful estimate shows that the members of the Episcopal Church are now spending more on automobiles than they give for all Church purposes, and that we are giving less than two per cent of our incomes. Real interest in the work of the Parish; the Diocese or the General Church cannot be established merely by a spasmodic effort during the Every Member Canvass period but rather by steady and systematic instruction throughout the year. Even after twelve years of effort many dioceses and hundreds of parishes are not adequately organized for this work. A task such as this cannot be successful when treated as a side issue.—Lewis B. Franklin, Vice-President, National Council.—Report to the General Convention.

Ana Koester

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In Memoriam

✠

For all the saints who from their labors rest,
Who Thee by faith before the world confessed,
Thy Name, O Jesu, be forever blest.
Alleluia.

REV. THOMAS BELL

Rev. Thomas Bell, Rector Emeritus of Trinity Church, Centerville, died in the Episcopal Hospital on December 8, 1931, in the eighty-eighth year of his age. He was born at Moreland, Westmoreland County, England, on July 28, 1844. In 1866 he entered Hobart College, leaving at the end of his Sophomore year for Nashotah House, where he was graduated in 1869. He was made Deacon the same year and ordained to the Priesthood in 1871 by Bishop Coxe. His first work was at Trinity Church, Iowa City, Iowa, and later on in Greensboro, North Carolina. In 1902 he came to this Diocese as Rector of Saint Stephen's Church, Clifton Heights, where he remained until November, 1910, when he accepted a call to Trinity Church, Centerville (Buckingham), Pa., as Priest-in-Charge, becoming Rector Emeritus the following Easter. Since that time his health has been gradually failing, until he was taken to the Episcopal Hospital last fall, where he remained until his death.

The Burial Services were held in Saint Peter's Church, Germantown, on Thursday, December 10th, the Interment being in the Friend's Cemetery at Buckingham, Pa.

JOHN ABBOTT MAGUIRE

The Vestry of St. Mary's Church, Hamilton Village, Philadelphia, in appreciation of the friendship and services of their late colleague, Mr. John Abbott Maguire, and in their feeling of loss to the parish places this Memorial upon its minutes:

Mr. Maguire was a long-time communicant of this parish, and for many years was a member of its Vestry. He was first elected a Vestryman in 1899; was Rector's Warden from 1903 to 1909; again from 1921 to 1923. Mr. Maguire voluntarily retired from the Vestry in 1928 after a continuous service of twenty-nine years.

It was a leading aspect of Mr. Maguire's character and habits as a Churchman to be loyal to the interests and welfare of St. Mary's Parish, not taking in his attendance upon the services of the Church, or in the demands made upon him, any merely personal account of passing moods, or movements, or of necessary personal changes in the minstry and membership of this parish. He seemed always to have regarded himself, and his time and means as well, as to be used first of all for Church and Parish, and was ever found faithful in this service. Likewise Mr. Maguire did not fail to interest himself in the Church at large and in its spiritual life.

Mr. Maguire was married to a niece of Dr. Thomas Coffin Yarnall, Rector and Rector Emeritus of St. Mary's Parish from 1844 to 1911, being thus further linked to a long history of this parish.

In memory of one who for so long filled his place in parish life, and who was ever generous in time, money and spiritual interests, this Vestry desires hereby to express its appreciation of him and his service, and the loss by his passing from us.

May he rest in Peace, and may Light Perpetual shine upon him.

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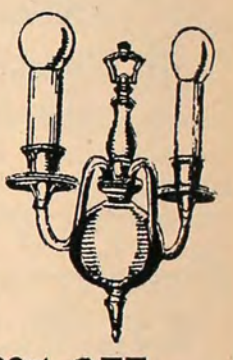

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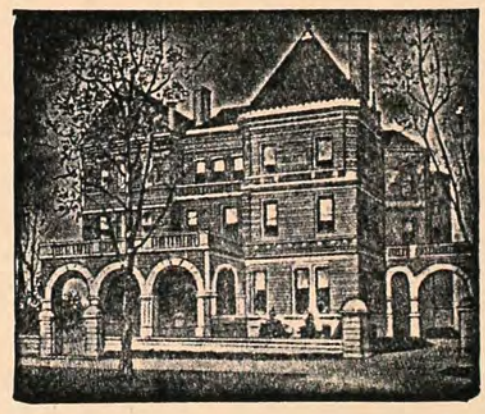

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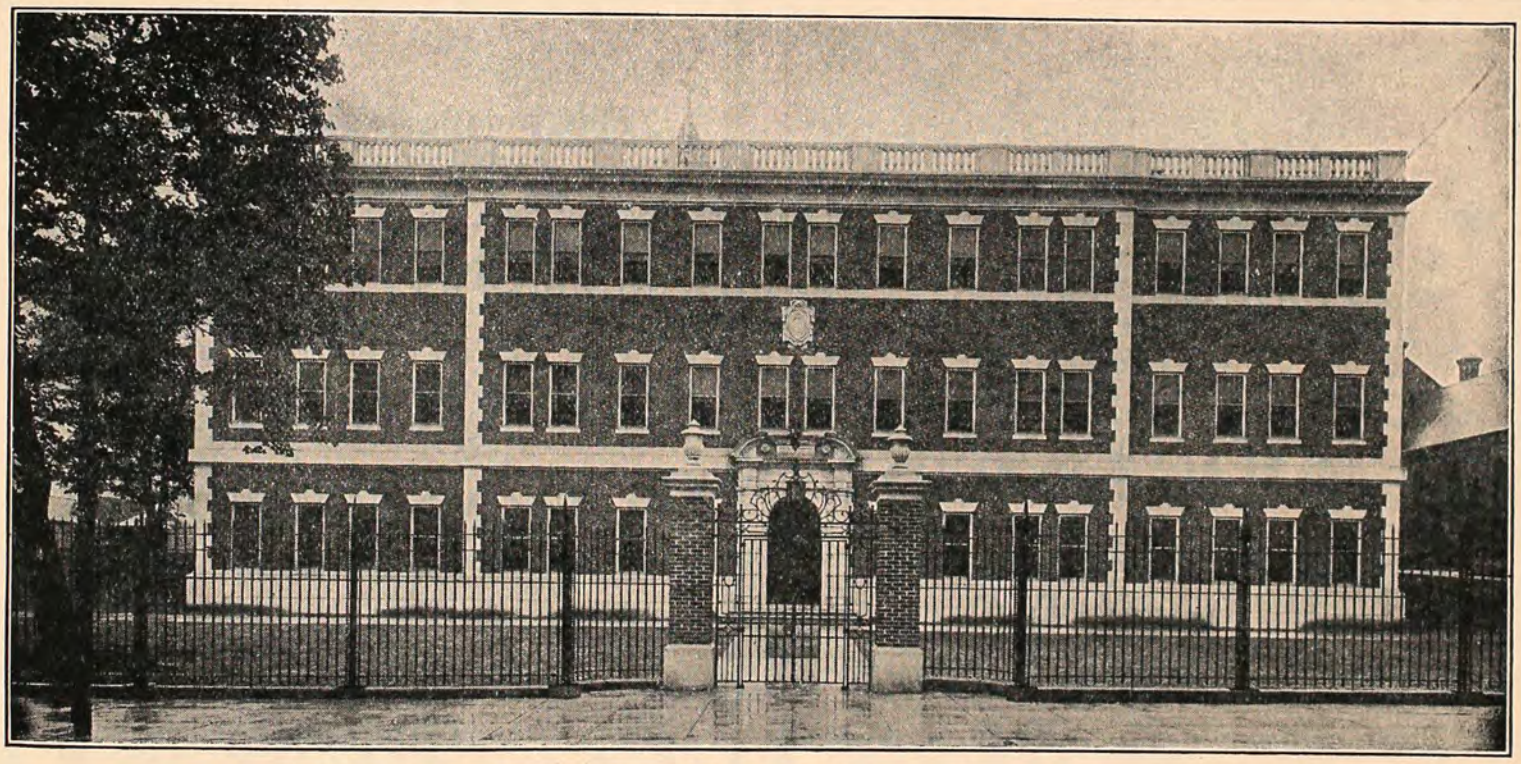

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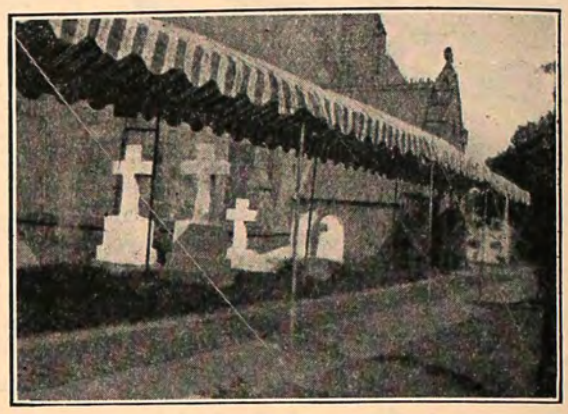

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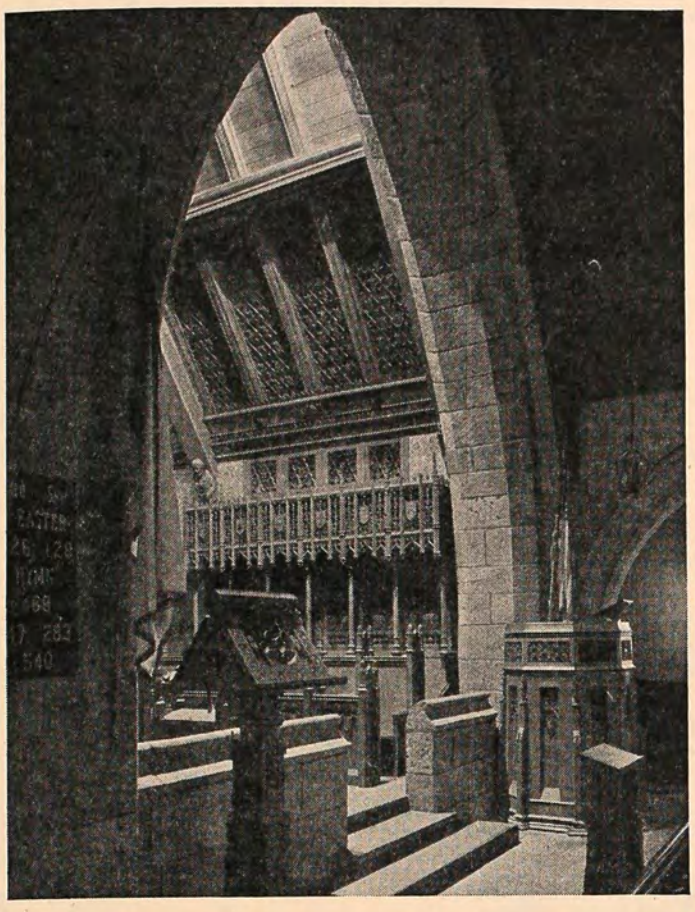

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